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# THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

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BY

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up of illusion, who is of the form of all actions and operations in the universe, who assumes the form of Hiranyagarbha, and who is without beginning and without end, and who is without birth.\*<sup>159</sup> He lives in the heart (of every creature). He is the life-breath, he is the mind, and he is the Jiva (that is invested in the material case). He is the soul of Yoga, and it is he that is called Yoga. He is the Yoga-contemplation into which Yogins enter. He is the Supreme Soul. Indeed, Maheçwara • is capable of being comprehended not by the senses but through only the Soul seizing his existence.†<sup>160</sup> He plays on diverse musical instruments. He is a vocalist. He has a hundred thousand eyes. He has one mouth, he has two mouths, he has three mouths, and he has many mouths.<sup>161</sup> Devoting thyself to him, setting thy heart upon him, depending upon him, and accepting him as thy one refuge, do thou, O son, adore Mahādeva and then mayst thou obtain the fruition of all thy wishes!<sup>162</sup>—Hearing those words of my mother, O slayer of foes, from that day my devotion was directed to Mahādeva, having nothing else for its object.<sup>163</sup> I then applied myself to the practice of the austere penances for gratifying Cankara. For one thousand years I stood on my left toe.<sup>164</sup> After that I passed one thousand years, subsisting only upon fruits. The next one thousand years I passed, subsisting upon the fallen leaves of trees. The next thousand years I passed, subsisting upon water only.<sup>165</sup> After that I passed seven hundred years, subsisting on air alone. In this way I adored Mahādeva for a full thousand years of the celestials.<sup>166</sup> After this, the puissant Mahādeva, the Master of

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\* 'Arupa' is formless, or as the Commentator explains, 'nishkala,' i. e. without parts, being indivisible. 'Ādyarupa' is full of or made up of Māyā or illusion. 'Atirupa' is 'of the form of multifarious acts or operations or effects in the universe. 'Ādyarupa' is 'Hiranyagarbha.'—T.

† The Commentator explains that by saying that Maheçwara is in the heart, &c., what is stated is that he is the several cases of which Jiva is made up while in his unemancipated state, viz., the Annamaya kosha, the Prāṇmaya kosha, the Manomaya kosha, and the Vijnānmaya kosha. What is meant by 'Yogātman' is that he is the Soul or essence of Yoga or the 'Chidachidgranthi,' i. e., the Anandamaya kosha. By 'Yoga-sanjnita' is meant that he is Yoga or the 'Twam padārthah.'—T.

all the universe became gratified with me. Desirous of ascertaining whether I was solely devoted to him and him alone,<sup>167</sup> he appeared before me in the form of Cakra surrounded by all the deities. As the celebrated Cakra, he had a thousand eyes on his person and was armed with the thunder-bolt.<sup>168</sup> And he rode on an elephant whose complexion was of the purest white, with eyes red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, terrible to look at, and endued with four tusks. Indeed, riding on such an elephant, the illustrious chief of the deities seemed to blaze forth with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he approached the spot where I was.<sup>169-170</sup> A white umbrella was held over his head. And he was waited upon by many Apsaras, and many Gandharvas sang his praise.<sup>171</sup> Addressing me, he said,—O foremost of regenerate persons, I have been gratified with thee. Beg of me whatever boon thou desirest.<sup>172</sup>—Hearing these words of Cakra I did not become glad. Verily, O Krishna, I answered the chief of the celestials in these words,<sup>173</sup>—I do not desire any boon at thy hands, or from the hands of any other deity! O amiable deity, I tell thee truly, that it is Mahādeva only from whom I have boons to ask!<sup>174</sup> True, true it is, O Cakra, true are these words that I say unto thee! No other words are at all agreeable to me save those which relate to Maheçwara.<sup>175</sup> At the command of that Lord of all creatures, I am ready to become a worm or a tree with many branches. If not obtained through the grace represented by Mahādeva's boons, the very sovereignty of the three worlds would not be acceptable to me.<sup>176</sup> Let me be born among the very Owapākas but let me still be devoted to the feet of Hara! Without, again, being devoted to that Lord of all creatures, I would not like to have birth in the palace of Indra himself!<sup>177</sup> If a person be wanting in devotion to that Lord of the universe,—that Master of the deities and the Asuras,—his misery will not end even if from want of food he has to subsist upon only air and water.\*<sup>178</sup> There is no need of other discourses

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\* The meaning seems to be this : the man that is not devoted to Mahā-

that are even fraught with other kinds of morality and righteousness, unto these persons who do not like to live even a moment without thinking of feet of Mahādeva.<sup>179</sup> When the unrighteous or sinful Yuga comes, one should never pass a moment without devoting his heart upon Mahādeva. One that has drunk the Amrita constituted by the devotion to Hara, one becomes freed from the fear of the world.<sup>180</sup> One that has not obtained the grace of Mahādeva can never succeed to devote oneself to Mahādeva for a single day or for half a day or for a Muhurta or for a Kshana or for a Lava.<sup>181</sup> At the command of Mahādeva I shall cheerfully become a worm or an insect, but I have no relish for even the sovereignty of the three worlds if bestowed by thee, O Cakra!<sup>182</sup> At the word of Hara I would become even a dog. In fact, that would accord with my highest wish. If not given by Maheçwara, I would not have the sovereignty of the very deities.<sup>183</sup> I do not wish to have this dominion of the heavens. I do not wish to have the sovereignty of the celestials. I do not wish to have the region of Brahman. Indeed, I do not wish to have that cessation of individual existence which is called Emancipation and which involves a complete identification with Brahma. But I want to become the slave of Hara.<sup>184</sup> As long as that Lord of all creatures, the illustrious Maheça with crown on his head and body possessed of the pure white complexion of the lunar disc, does not become gratified with me, so long shall I cheerfully bear all those afflictions, due to a hundred repetitions of decrepitude, death and birth, that befall to the lot of embodied beings.<sup>185</sup> What person in the universe can obtain tranquillity without gratifying Rudra that is freed from decrepitude and death, that is endued with the effulgence of the Sun, the Moon, or the fire, that is the root or original cause of everything real and unreal in the three worlds, and that exists as one and indivisible entity?<sup>186</sup> If in consequence of my faults, rebirths be mine, I shall, in those new births, devote myself solely to Bhava!—<sup>187</sup>

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deva is sure to be subjected to misery. His distress will know no bounds. To think that such a man has reached the lowest depth of misery only when from want of food he has to live upon water or air, as to think what would not be correct.—T.

“—Indra said,—What reasons canst thou assign for the existence of a Supreme Being or for His being the cause of all causes?—<sup>188</sup>

“—Upamanyu said,—I solicit boons from Him whom utterers of Brahma has described as existent and non-existent, manifest and unmanifest, eternal or immutable, One and many.<sup>189</sup> I solicit boons from Him who is without beginning and middle and end, who is Knowledge and Puissance, who is inconceivable and who is the Supreme Soul.<sup>190</sup> I solicit boons from Him, whence is all Puissance, who has not been produced by any one, who is immutable, and who, though himself unsprung from any seed, is the seed of all things in the universe.<sup>191</sup> I solicit boons from Him who is beyond the attribute of Darkness, who is blazing Effulgence, who is the essence of all penances, who transcends all faculties of which we are possessed and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes freed from grief or sorrow.<sup>192</sup> I worship him, O Purandara, who is conversant with the creation of all elements and the thoughts of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the puissance to give everything.\*<sup>193</sup> I solicit boons from Him who cannot be comprehended by argument, who represents the object of the Sāṅkhya and the Yoga systems of philosophy, and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore,†<sup>194</sup> I solicit boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures.<sup>195</sup> I solicit boons from Him who it was that first created Brahman, that creator of all the worlds, having filled Space (with His energy) and evoked into existence the primeval

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\* ‘Bhuta-bhāvana-bhāvajnam’ is one acquainted with both the ‘bhāvana’ and the ‘bhāva’ of all ‘bhutas’, i. e., all the living creatures.—T.

† Without the Crutis, He cannot be comprehended, for he is above all dialectics or arguments. The object which the Sāṅkhya system has in view, flows from Him, and the object also which the Yogins have in view its origin in Him.—T.

egg.\*<sup>196</sup> Who else than that Supreme Lord could be the creator of Fire, Water, Wind, Earth, Space, Mind, and that which is called *Mihat*?<sup>197</sup> Tell me, O Cakra, who else than Civa could create Mind, Understanding, Consciousness or Ego, the *Tanmātras*, and the senses? Who is there higher than Civa?†<sup>198</sup> The wise say that the Grandsire Brahman is the creator of this universe. Brahman, however, acquired his high puissance and prosperity by adoring and gratifying Mahādeva, that God of gods.<sup>199</sup> That high puissance (consisting of all the three attributes of creation, protection, and destruction), which dwells in that illustrious Being who created Brahman, Vishnu, and Rudra, was derived from Mahādeva. Tell me who is there that is superior to the Supreme Lord?‡<sup>200</sup> Who else than that God of gods is competent to unite the sons of Diti with lordship and puissance judging by the sovereignty and the power of oppressing conferred upon the foremost of the *Daityas* and the *Dānavas*?§<sup>201</sup> The different points of the horizon, Time, the Sun, all fiery entities, planets, wind, water, and the stars and constellations,—these, know thou, are from Mahādeva. Tell us who is higher than the Supreme Lord?<sup>202</sup> Who else is there, than Mahādeva, in the matter of the creation of Sacrifice and the destruction of Tripura? Who else than Mahādeva has acted the part of the grinder of the foes, coming into contact with the *Daityas* and the *Dānavas*?¶<sup>203</sup> What need, O Purandara, of many well-sounding statements fraught with specious sophisms,

\* Mahādeva, here spoken of as Brahma, first filled Space with his energy, Space forming, as it were, the material with which everything else was created. Having filled Space as it were with creative energy, he created the primeval egg and placed Brahman or the Grandsire of the universe within it.—T.

† ‘*Tanmātras*’ are the subtile elements, those which we perceive being gross ones.—T.

‡ Here Mahādeva is represented as Supreme Brahma. Hence, the Being that created Brahman, Vishnu, and Rudra, derived his power to create from Mahādeva. Thus Mahādeva is Unmanifest Brahma.—T.

§ ‘*Sampādayitum*’ is ‘*aigaryyena samyojayitum*’. The difficulty lies in the first line. The ablative is to be taken as ‘*yabārtha* or *lyablope*’.—T.

¶ This is an instance of a *crux*; ‘*ādhipatya*’ is a verb of incomplete predication, implying ‘*etya*’ or encountering.—T.



when I behold thee of a thousand eyes, O best of the deities,<sup>204</sup>—thee that art worshipped by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kuçikas, all this is due to the grace of that God of gods, viz., Mahādeva!<sup>205</sup> Know, O Keçava, that this all, consisting of animate and inanimate existences with heaven and other unseen entities, which occurs in these worlds, and which has the all-pervading Lord for its soul, has flowed from Maheçwara and has been created (by him) for enjoyment by Jiva.\*<sup>206</sup> In the worlds that are known by the names of Bhu, Bhuvā, Swah, and Maha, in the midst of the mountains of Lokāloka, in the islands, in the mountains of Meru, in all things that yield happiness, and in the hearts of all creatures, O illustrious Maghavat, resides Mahādeva as persons conversant with all the topics of enquiry say.<sup>207</sup> If, O Cakra, the deities and the Asuras could see any other puissant form than Bhava's, would not both of them, especially the former when opposed and afflicted by the latter, have sought the protection of that form?<sup>208</sup> In all hostile encounters of the deities, the Yakshas, the Urugas, and the Rākshasas, that terminate in mutual destruction, it is Bhava that gives unto those that meet with destruction puissance commensurate with their respective conditions as dependent upon their acts.<sup>209</sup> Tell me, who else than Maheçwara is there for bestowing boons upon, and once more snatching them away from, Andhaka and Cakra and Dundubhi and Mahisha and many foremost of Yakshas and Vala and Rākshasas and the Nivātakavachas?<sup>210</sup> Was not the vital seed of Mahādeva, that Master of both the deities and the Asuras, poured as a libation upon the fire? From that seed sprung a mountain of gold. Who else is there whose seed can be said to be possessed of

\* Here the compassion of Mahādeva is shown. The Commentator explains that 'eshu' refers to 'these worlds'; 'chetanāchetanāni' would include all animate and inanimate existences. The word 'ādi' following implies 'heaven and all unseen entities'. 'Avyaktamuktākeṣa' is a periphrasis for 'jiva'; 'avyaktam aspashtam yathāsyāttathā muktah bhānti tirohitam nitya-muktatwamasya' is the explanation offered. This is, no doubt, correct. The sense then is that all this has flowed from Maheçwara and exists for being enjoyed by Jiva.—T.

such virtue.\*<sup>211</sup> Who else in this world is sung as having the horizon only for his garments? Who else can be said to be a Brahmachārin with vital seed drawn up? Who else is there that has half his body occupied by his dear spouse? Who else is there that has been able to subjugate the god of desire?†<sup>212</sup> Tell me, O Indra, what other Being possesses that high region of supreme felicity that is applauded by all the deities? Who else has the crematorium as his sporting ground? Who else is there that is so praised for his dancing?<sup>213</sup> Whose worship and puissance remains immutable? Who else is there that sports with spirits and ghosts? Tell me, O deity, who else has associates that are possessed of strength like his own and that are, therefore, proud of that strength or puissance?‡<sup>214</sup> Who else is there whose place is applauded as unchangeable and worshipped with reverence by the three worlds? Who else is there that pours rain, gives heat, and blazes forth in Energy?<sup>215</sup> From whom else do we derive our wealth of herbs? Who else upholds all kinds of wealth? Who else sports as much as he pleases in the three worlds of mobile and immobile things?<sup>216</sup> O Indra, know Maheçwara to be the original Cause (of everything.) He is adored by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the aid of knowledge, of (ascetic) success, and of the rites laid down in the scriptural ordinances.§<sup>217</sup> He is adored by both the deities and the Asuras

\* The allusion is thus explained by the Commentator: once upon a time the seed of Mahādeva fell upon a blazing fire. The deity of fire removed it, unable to consume it. The seed, however, thus removed, became converted into a mountain of gold. 'Haimagiri' is not Himavat or the mountains of Himālayas as the Burdwan translator wrongly renders it.—T.

† 'Ardhe sthitā kântā' refers to the transformation of Mahādeva into a form half of which was male and half female, the male half being the half of his own usual form, and the female half being half the form of his dear shouse Umā or Pārvati. This transformation is known by the name of 'Haragaauri'.—T.

‡ The associates of Mahādeva are called 'Gana'. 'Deva' is in the vocative case. The Burdwan translator wrongly takes 'deva-ganāh' as a compound word and makes a mess of the meaning.—T.

§ The Bombay reading is 'Vihiitam kāranam param'. The Commen-

with the aid of sacrifices by acts and the affliction of the ritual laid down in the scriptures. The fruits of action can never touch him for he transcends them all. Being such, I call him the original cause of everything.\*<sup>218</sup> He is both gross and subtle. He is without compare. He cannot be seized by the senses. He is endued with attributes and he is divested by them. He is the lord of attributes, for they are under his control. Even such is the place that is Maheçwara's.<sup>219</sup> He is the cause of the continuance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the parent of all things. Verily, he is the cause of every thing.<sup>220</sup> He is that which is mutable, he is the unmanifest, he is Knowledge; he is Ignorance: he is every act; he is every omission; he is righteousness; and he is unrighteousness. Him, O Cakra, do I call the cause of everything.<sup>221</sup> Behold, O Indra, in the image of Mahādeva the indications of both the sexes. That god of gods, viz., Rudra, that cause of both creation and destruction, displays in his form the indications of both the sexes as the one cause of the creation of the universe.<sup>222</sup> My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one that is higher than Iça, O Cakra! If it pleases thee, do thou throw thyself on his kindness and protection.<sup>223</sup> Thou hast visible evidence, O chief of the celestials, of the fact that the universe has sprung from the union of the sexes (as represented by Mahādeva). The universe, thou knowest, is the sum of what is vested with attributes and what else is divested of attributes and has for

tator adopts it, and explains it as 'vihitam, ajñātam sat jñāpitam, param kāraṇam avyaktasyāpi kāraṇam'. The Bengal reading, however, is not faulty.—T.

\* The Bengal reading 'karmayogya' is vicious. The Bombay text reads 'karmayajna' which, of course, is correct. By 'karmayajna' is meant that sacrifice which is performed with the aid of actual offerings of flowers and herbs and animals and libation of ghee and meat, &c., These are opposed to mental sacrifices or 'mānasa-yajna'. It is curious to see that the Burdwan translator adheres to the vicious reading and misunderstands the meaning. Mahādeva transcends the fruits of action, i. e., he has no body unto which happiness and misery may attach.—T.

its immediate cause the seeds of Brahman and others. Brahman and Indra and Hutaṅga and Vishnu and all the other deities, along with the Daityas and the Asuras, crowned with the fruition of a thousand desires, always say that there is none that is higher than Mahādeva.\*<sup>224</sup> Impelled by desire, I solicit, with restrained mind, that god known to all the mobile and immobile universe,—him, that is, who has been spoken of as the best and highest of all the gods, and who is auspiciousness itself,—for obtaining without delay that highest of all acquisitions, viz., Emancipation.<sup>225</sup> What necessity is there of other reasons (for establishing what I believe)? The supreme Mahādeva is the cause of all causes. We have never heard that the deities have, at any time, adored the sign of any other god than Mahādeva.<sup>226</sup> If Maheṣwara be not accepted, tell me, if thou hast ever heard of it, who else is there whose sign has been worshipped or is being worshipped by all the deities?<sup>227</sup> He whose sign is always worshipped by Brahman, by Vishnu, by thee, O Indra, with all the other deities, is verily the foremost of all adorable deities.<sup>228</sup> Brahman has for his sign the lotus. Vishnu has for his the discus. Indra has for his the thunder-bolt. But the creatures of the world do not bear any of the signs that distinguish these deities. On the other hand, all creatures bear the signs that mark Mahādeva and his spouse. Hence, all creatures must be regarded as belonging to Maheṣwara.<sup>229</sup> All creatures of the feminine sex, have sprung from Umā's nature as their cause, and hence it is they bear the mark of feminity that distinguishes Umā; while all creatures that are masculine, having sprung from Civa, bear the masculine mark that distinguishes Civa. That person who says that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahādeva or his spouse, should be regarded as very wretched and

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\* The Bombay reading 'savikāra-nirguna-ganam' is correct. The Bengal reading leaving 'gunam' (and not 'ganam') as the last word of this compound, is vicious. The Burdwan translator adheres to the vicious reading and wrongly renders the compound. K. P. Singha skips over it. Of course, 'ganam' means sum or total. 'Retodbhavam' is *ārsha* for 'Retasodbhavam'.—T.

should not be counted with the creatures of the universe.<sup>230</sup> Every being with the mark of the masculine sex should be known to be of Iṣāna, while every being with the mark of the feminine sex should be known to be of Umā. This universe of mobile and immobile creatures is pervaded by two kinds of forms (*viz.*, male and female).<sup>231</sup> It is from Mahādeva that I wish to obtain boons. Failing in this, O Kauṣika, I would rather prefer dissolution itself. Go or remain, O Cakra, as thou, O slayer of Vala, desirest!<sup>232</sup> I wish to have boons or curses from Mahādeva. No other deity shall I ever acknowledge. Nor would I have from any other deity the fruition of all my wishes!<sup>233</sup>—Having said these words unto the chief of the celestials, I became overwhelmed with grief at the thought of Mahādeva not having been gratified with me notwithstanding my severe austerities.<sup>234</sup> Within the twinkling of an eye, however, I saw the celestial elephant I had beheld before me transformed into a bull as white as a swan, or the *Jasminum pubescens*, or a stalk of the lotus, or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the hue of its eyes was tawny like that of honey.<sup>235-36</sup> Its horns were hard as adamant and had the color of gold. With their very sharp ends, whose hue was a mild red, the bull seemed to tear the Earth.<sup>237</sup> The animal was adorned all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were exceedingly beautiful and its waist too exceedingly well-formed.<sup>238</sup> Its flanks were possessed of great beauty, and its neck was very thick. Its whole form was exceedingly agreeable and beautiful to look at. Its hump shone with great beauty and seemed to occupy the whole of its shoulder-joint.<sup>239</sup> And it looked like the summit of a mountain of snow or like a cliff of white clouds in the sky. Upon the back of that animal I beheld seated the illustrious Mahādeva with his spouse Umā.<sup>240</sup> Verily, Mahādeva shone like the lord of stars while he is at his full. The fire born of his energy\* resembled in effulgence the lightning that flashes amid clouds. Verily, it seemed as if a thousand suns rose there, filling every side with a dazzling splendour. That energy of the Supreme Lord looked like the *Samvartaka* fire which destroys all creatures at the end of

the Yuga.<sup>241-42</sup> Overspread with that energy, the horizon became such that I could see nothing on any side. Filled with anxiety I once more thought what it could mean.<sup>243</sup> That energy, however, did not pervade every side for any length of time, for soon, through the illusion of that god of gods, the horizon became clear.<sup>244</sup> I then beheld the illustrious Sthānu or Maheçwara, seated on the back of his bull, of blessed and agreeable appearance and looking like a smokeless fire.<sup>245</sup> And the great god was accompanied by Pārvati of faultless features. Indeed, I beheld the blue-throated and high-souled Sthānu, unattached to everything, that receptacle of all kinds of energy or force, endued with eight and ten arms, and adorned with all kinds of ornaments.<sup>246</sup> Clad in white vestments, he wore white garlands, and had white unguents smeared upon his limbs. The color of his banner, irresistible in the universe, was white. The thread round his person was also white.<sup>247</sup> He was surrounded with associates, all possessed with prowess equal to his own, who were singing or dancing or playing on diverse kinds of musical instruments.<sup>248</sup> A crescent moon, of pale hue, formed his crown, and placed on his forehead it looked like the moon that rises in the autumnal firmament. He seemed to dazzle with splendour in consequence of his three eyes that looked like three suns.<sup>249</sup> The garland, of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems.<sup>250</sup> I also beheld, O Govinda, the weapons, in their embodied forms and fraught with every kind of energy, that belong to Bhava of immeasurable prowess.<sup>251</sup> The high-souled deity held a bow whose hues resembled those of the rainbow. That bow is celebrated under the name of Pināka and is in reality a mighty snake.<sup>252</sup> Indeed, that snake of seven heads and vast body, of sharp fangs and virulent poison, of large neck and the masculine sex, was twined round with the cord that served as its bowstring.<sup>253</sup> And there was a shaft whose splendour looked like that of the sun or of the fire that appears at the end of the Yuga. Verily, that shaft was the excellent Pāçupata, that mighty and terrible weapon,<sup>254</sup> which is without a second, indescribable for its power, and capable of strik-

ing every creature with fear. Of vast proportions, it seemed to constantly vomit sparks of fire.<sup>255</sup> Possessed of one foot, of large teeth, and a thousand heads and thousand stomachs, it had a thousand arms, a thousand tongues, and a thousand eyes. Indeed, it seemed to continually vomit fire.<sup>256</sup> O thou of mighty arms, that weapon is superior to the Brāhma, the Nārāyana, the Aindra, the Āgneya, and the Vārūna weapons. Verily, it is capable of neutralising every other weapon in the universe.<sup>257</sup> It was with that weapon that the illustrious Mahādeva had, in days of yore, burnt and consumed in a moment the triple city of the Asuras. With the greatest ease, O Govinda, Mahādeva, using that single arrow, achieved that feat.<sup>258</sup> That weapon, shot by Mahādeva's arms, can, without doubt, consume in half the time taken up by a twinkling of the eye the entire universe with all its mobile and immobile creatures.<sup>259</sup> In the universe there is no being, including even Brahman and Vishnu and the deities, that is incapable of being slain by that weapon. O sire, I saw that excellent, wonderful and incomparable weapon in the hand of Mahādeva.<sup>260</sup> There is another mysterious and very powerful weapon which is equal or, perhaps, superior to the Pācupata. I beheld that also. It is celebrated in all the worlds as the Cula of the Cula-armed Mahādeva.<sup>261</sup> Hurling by the illustrious deity, that weapon is competent to rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe.<sup>262</sup> In days of yore, Yuvanāśwa's son, king Māndhātṛi, that conqueror of the three worlds, possessed of imperial sway and endued with abundant energy, was, with all his troops, destroyed by means of that weapon.<sup>263</sup> Endued with great might and great energy and resembling Cakra himself in prowess, that king, O Govinda, was slain by the Rākshasa Lavana with the aid of this Cula which he had got from Civa.<sup>264</sup> That Cula has a very keen point. Exceedingly terrible, it is capable of causing everybody's hair stand on its end. I saw it in the hand of Mahādeva, as if roaring with rage, having contracted its forehead into three wrinkles.<sup>265</sup> It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the Yuga. The handle of that Cula was made of a mighty snake. It is really indescribable.

It looked like the universal Destroyer himself armed with his noose.<sup>266</sup> I saw this weapon, O Govinda, in the hand of Mahādeva. I beheld also another weapon, *viz.*, that sharp-edged battle-axe which, in days of yore, was given unto Rāma<sup>267</sup> by the gratified Mahādeva for enabling him to exterminate the Kshatriyas. It was with this weapon that Rāma (of Bhrigu's race) slew in dreadful battle the great Kārttaviryya who was the ruler of all the world.<sup>268</sup> It was with that weapon that Jamadagni's son, O Govinda, was able to exterminate the Kshatriyas for one and twenty times.<sup>269</sup> Of blazing edge and exceedingly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahādeva. Indeed, it shone on Mahādeva's person like the flame of a blazing fire.<sup>270</sup> I beheld with Mahādeva of great intelligence innumerable other celestial weapons. I have, however, named only a few, O sinless one, in consequence of their principal character.<sup>271</sup> On the left side of the great god stood the Grandsire Brahman seated on an excellent car unto which were attached swans endued with the speed of the mind.<sup>272</sup> On the same side could be seen Nārāyana also, seated on the son of Vinatā, and bearing the conch, the discus, and the mace.<sup>273</sup> Close to the goddess Umā was Skanda seated on his peacock, bearing his fatal dart and bells, and looking like another Agni.<sup>274</sup> In the front of Mahādeva I beheld Nandi standing armed with his Cula and looking like a second Cankara (for prowess and energy).<sup>275</sup> The Munis headed by the Self-born Manu, and the Rishis having Bhrigu for their first, and the deities with Cakra at their head, all came there.<sup>276</sup> All the tribes of spirits and ghosts, and the celestial Mothers, stood surrounding Mahādeva and saluting him with reverence.<sup>277</sup> The deities were engaged in singing the praises of Mahādeva by uttering diverse hymns. The Grandsire Brahman, uttering a Rathantara, praised Mahādeva.<sup>278</sup> Nārāyana also, uttering the Jyeshtha Sāman, sang the praises of Bhava. Cakra also did the same with the aid of those foremost of Vedic Mantras, *viz.*, the Cata-Rudriyam.<sup>279</sup> Verily, Brahman and Nārāyana and Cakra,—those three high-souled deities,—shone there like three sacrificial fires.<sup>280</sup> In their midst shone the illustrious god like the sun in the midst of his corona, emerged



from autumnal clouds.<sup>281</sup> I beheld myriads upon myriads of suns and moons also in the sky, O Keçava. I then praised the illustrious Lord of everything, the supreme Master of the universe.<sup>282</sup>

“Upamanyu continued,—I said,—Salutations to thee, O illustrious one, O thou that constitutest the refuge of all things, O thou that art called Mahādeva! Salutations to thee that assumest the form of Cakra, that art Cakra, and that disguisest thyself in the form and vestments of Cakra.<sup>283</sup> Salutations to thee that art armed with the thunder, to thee that art tawny, and thee that art red. Salutations to thee that art always armed with the Pināka, to thee that always bearest the conch and the Cula.<sup>284</sup> Salutations to thee that art clad in black, to thee that art of dark and curly hair, to thee that hast a dark deer-skin for thy upper garment, to thee that presidest over the eighth lunation of the dark fortnight.<sup>285</sup> Salutations to thee that art of white complexion, to thee that art called white, to thee that art clad in white robes, to thee that hast limbs smeared with white ashes, to thee that art ever engaged in white deeds.<sup>286</sup> Salutations to thee that art red of color, to thee that art clad in red vestments, to thee that ownest a red banner with red flags, to thee that wearest red garlands and usest red unguents.<sup>287</sup> Salutations to thee that art brown in complexion, to thee that art clad in brown vestments, to thee that hast a brown banner with brown flags, to thee that wearest brown garlands and usest brown unguents. Salutations to thee that hast the umbrella of royalty held over thy head, to thee that wearest the foremost of crowns.<sup>288</sup> Salutations unto thee that art adorned with half a garland and half an armlet, to thee that art decked with one ring for one ear, to thee that art endued with the speed of the mind, to thee that art endued with great effulgence.<sup>289</sup> Salutations to thee that art the foremost of deities, to thee that art the foremost of Munis, to thee that art the foremost of celestials! Salutations to thee that wearest half a wreath of lotuses, to thee that hast many lotuses on thy body.<sup>290</sup> Salutations to thee that hast half thy body smeared with sandal paste, to thee that hast half thy body decked with garlands of flowers and smeared with fragrant

unguents.\*<sup>291</sup> Salutations to thee that art of the complexion of the Sun, to thee that art like the Sun, to thee whose face is like the Sun, to thee that hast eyes each of which is like the Sun.<sup>292</sup> Salutations to thee that art Soma, to thee that art as mild as Soma, to thee that bearest the lunar disc, to thee that art of lunar aspect, to thee that art the foremost of all creatures, to thee that art adorned with a set of the most beautiful teeth.<sup>293</sup> Salutations to thee that art of a dark complexion, to thee that art of a fair complexion, to thee that hast a form half of which is yellow and half white, to thee that hast a body half of which is male and half female, to thee that art both male and female.<sup>294</sup> Salutations to thee that ownest a bull for thy vehicle, to thee that proceedest riding on the foremost of elephants, to thee that art obtained with difficulty, to thee that art capable of going to places unapproachable by others. Salutations to thee whose praises are sung by the Ganas, to thee that art devoted to the diverse Ganas, to thee that followest the track that is trod by the Ganas, to thee that art always devoted to the Ganas as to a vow.<sup>295-298</sup> Salutations to thee that art of the complexion of white clouds, to thee that hast the splendour of the evening clouds, to thee that art incapable of being described by names, to thee that art of thy own form (having nothing else in the universe with which it can be compared).<sup>297</sup> Salutations to thee that wearest a beautiful garland of red color, to thee that art clad in robes of red.<sup>298</sup> Salutations to thee that hast the crown of thy head decked with gems, to thee that art adorned with a half-moon, to thee that wearest many beautiful gems in thy diadem, to thee that hast eight flowers on thy head.<sup>299</sup> Salutations to thee that hast a fiery mouth and fiery eyes, to thee that hast eyes possessing the effulgence of a thousand moons, to thee that art of the form of fire, to thee that art beautiful and agreeable, to thee

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\* Mahādeva's body is half male and half female. The male half has garlands of bones, the female half garlands of flowers. The male half has everything that is rejected by others; the female half has all things that are coveted by others. This particular form of Mahādeva is called "Hara-Gauri."—T.

that art inconceivable and mysterious.<sup>300</sup> Salutations to thee that rankest through the firmament, to thee that lovest and residest in lands affording pasture to kine, to thee that walkest on the Earth, to thee that art the Earth, to thee that art infinite, to thee that art exceedingly auspicious.<sup>301</sup> Salutations to thee that art unclad (or hast the horizon alone for thy vestment), to thee that makest a happy home of every place where thou mayst happen to be for the moment. Salutations to thee that hast the universe for thy home, to thee that hast both Knowledge and Felicity for thy Soul.<sup>302</sup> Salutations to thee that always wearest a diadem, to thee that wearest a large armlet, to thee that hast a snake for the garland round thy neck, to thee that wearest many beautiful ornaments on thy person.<sup>303</sup> Salutations to thee that hast the Sun, the Moon, and Agni for thy three eyes, to thee that art possessed of a thousand eyes, to thee that art both male and female, to thee that art divested of sex, to thee that art a Sāṅkhya, to thee that art a Yogi.<sup>304</sup> Salutations to thee that art the grace of those deities who are worshipped in sacrifices, to thee that art the Atharvans, to thee that art the alleviator of all kinds of disease and pain, to thee that art the dispeller of every sorrow.<sup>305</sup> Salutations to thee that roarest as deep as the clouds, to thee that puttest forth diverse kinds of illusions, to thee that presidest over the soil and over the seed that is sown in it, to thee that art the Creator of everything.<sup>306</sup> Salutations to thee that art the Lord of all the celestials, to thee that art the Master of the universe, to thee that art endued with the speed of the wind, to thee that art of the form of the wind.<sup>307</sup> Salutations to thee that wearest a garland of gold, to thee that sportest on hills and mountains,\* to thee that art adored by all who are enemies of the gods, to thee that art possessed of fierce speed and energy.<sup>308</sup> Salutations to thee that forest away one of the heads of the Grandsire Brahman, to thee that hast slain the Asura named Mahisha, to thee that assumest three forms, to thee that bearest every form.<sup>309</sup> Salutations to thee that art the destroyer of the triple city of the Asuras, to thee that art

\* 'Girimālā' is explained by the Commentator as one that sports on hills and mountains.—I.

the destroyer of (Daksha's) sacrifice, to thee that art the destroyer of the body of the deity of Desire, to thee that wieldest the rod of destruction.<sup>310</sup> Salutations to thee that art Skanda, to thee that art Viśākha, to thee that art the rod of the Brāhmaṇa, to thee that art Bhava, to thee that art Sarva, to thee that art of universal form.<sup>311</sup> Salutations to thee that art Iṣṇa, to thee that art the destroyer of Bhaga, to thee that art the slayer of Andhaka, to thee that art the universe, to thee that art possessed of illusion, to thee that art both conceivable and inconceivable.\*<sup>312</sup> Thou art the one end of all creatures, thou art the foremost, thou art the heart of everything. Thou art the Brahman of all the deities, thou art the Red and Blue of the Rudras.<sup>313</sup> Thou art the Soul of all creatures, thou art He called Puruṣa in the Sāṅkhya philosophy, thou art the Rishabha among all things sacred, thou art that which is called auspicious by Yogins and which, according to them, is without parts (being indivisible).<sup>314</sup> Amongst those that are observant of the different modes of life, thou art the House-holder, thou art the great Lord amongst the lords of the universe. Thou art Kuvera among all the Yakshas, and thou art Vishnu amongst all the sacrifices.†<sup>315</sup> Thou art Meru amongst mountains, thou art the Moon among all luminaries of the firmament, thou art Vaṇishtha amongst Rishis, thou art Surya among the planets.<sup>316</sup> Thou art the lion among all wild animals, and among all domestic animals thou art the bull that is worshipped by all people.<sup>317</sup> Among the Ādityas, thou art Vishnu (Upendra), among the Vasus, thou art Pāvaka, among birds thou art the son of Vinatā (Garuda), and among snakes thou art Ananta (Cesha).<sup>318</sup> Among the Vedas thou art the Sāmans, among the Yajushes thou art the Cata-Rudriyam, among Yogins thou art Sanatkumāra, and among Sāṅkhyas thou art Kapila.<sup>319</sup> Among the Maruts thou art Cakra, among the Pitris thou art Devarāt, among all the regions (for the residence of created beings) thou art the region of Brahman,

\* All the texts have 'Bhāvaghñāya'. The correct reading, however, seems to be 'Bhagaghñāya', especially as the reference to Andhaka occurs immediately after.—T.

† 'Vishnu' means here the foremost of sacrifices.—T.

and amongst all the ends that creatures attain to, thou art Moksha or Emancipation.<sup>320</sup> Thou art the Ocean of milk among all oceans, among all rocky eminences thou art Himavat, among all the orders thou art the Brāhmana, and among all learned Brāhmanas thou art he that has undergone and is observant of the Dikshā.<sup>321</sup> Thou art the Sun among all things in the world, thou art the destroyer called Kāla. Thou art whatever else possessed of superior energy or eminence exists in the universe.<sup>322</sup> Thou art possessed of supreme puissance. Even this is what represents my certain conclusion. Salutations to thee, O puissant and illustrious one, O thou that art kind to all thy worshippers.<sup>323</sup> Salutations to thee, O lord of Yogins. I bow to thee, O original Cause of the universe. Be thou gratified with me that am thy worshipper, that am very miserable and helpless.<sup>324</sup> O Eternal Lord, do thou become the refuge of this adorer of thine that is very weak and miserable ! O Supreme Lord, it behooveth thee to pardon all those transgressions of which I have been guilty, taking compassion upon me on the ground of my being thy devoted worshipper !<sup>325</sup> I was stupified by thee, O Lord of all the deities, in consequence of the disguise in which thou showedst thyself to me. O Maheṣwara, I did not give thee the Arghya or water to wash thy feet !<sup>326</sup>—Having hymned the praises of Iṣāna in this way, I offered him, with great devotion, water to wash his feet and the ingredients of the Arghya, and then, with joined hands, I resigned myself to him, prepared to do whatever he would bid.<sup>327</sup> Then, O sire, an auspicious shower of flowers fell upon my head, possessed of celestial fragrance and bedewed with cold water.<sup>328</sup> The celestial musicians began to play on their kettle-drums. A delicious breeze, fragrant and agreeable, began to blow and fill me with pleasure.<sup>329</sup> Then Mahādeva, accompanied by his spouse, and having the bull for his sign, having been gratified with me, addressed the celestials assembled there in these words, filling me with great joy,<sup>330</sup>—Behold, ye deities, the devotion of the high-souled Upamanyu ! Verily,

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\* These articles must be offered to a visitor whether he stands in need of them or not.—T.

steady and great is that devotion, and entirely immutable, for it exists unalterably.<sup>331</sup>—Thus addressed by the great God armed with the Cula, the deities, O Krishna, having bowed down unto him and joined their hands in reverence, said these words,<sup>332</sup>—O illustrious one, O God of the gods, O Master of the universe, O Lord of all, let this best of regenerate persons obtain from thee the fruition of all his desires!<sup>333</sup>—Thus addressed by all the deities with the Grandsire Brahman among them, Carva, otherwise called Iça and Cankara, said these words, as if smiling, unto me.<sup>334</sup>

“The illustrious Cankara said,—O dear Upamanyu, I am gratified with thee! Behold me; O foremost of Munis! O learned Rishi, thou art firmly devoted to me and well hast thou been tested by me.<sup>335</sup> I have been very highly pleased with thee in consequence of this thy devotion to Civa. I shall, therefore, give thee today the fruition of whatever desires thou mayst have in thy heart!<sup>336</sup>—Thus addressed by Mahādeva of great wisdom, tears of joy came into my eyes and my hair stood on its end (through the same emotion).<sup>337</sup> Kneeling down unto him and bowing unto him repeatedly, I then, with a voice that was choked with delight, said unto him,<sup>338</sup>—O illustrious god, it seems to me that I was hitherto dead and that it is only today that I have taken my birth, and that my birth hath today borne fruit, since I am staying now in the presence of Him who is the Master of both the deities and the Asuras!<sup>339</sup> Who else is more praiseworthy than I, since I am beholding with these eyes of mine Him of immeasurable prowess whom the very deities are unable to behold without first paying hearty worship?<sup>340</sup> That which they that are possessed of learning and wisdom say is the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible,<sup>341</sup> is identical with thee, O puissant and illustrious one, thee that art the beginning of all the topics, thee that art indestructible and changeless, thee that art conversant with the ordinances which govern all the topics, thee that art the foremost of Purushas, thee that art the highest of the high.<sup>342</sup> Thou art he that hadst created from thy right side the Grandsire Brahman, the Creator of all things.

Thou art he that hadst created from thy left side Vishnu for protecting the Creation.<sup>343</sup> Thou art that puissant Lord who didst create Rudra when the end of the Yuga came and when the Creation was once more to be dissolved away ! That Rudra who sprang from thee destroyed the Creation with all its mobile and immobile beings,<sup>344</sup> assuming the form of Kāla of great energy, of the cloud Samvartaka (charged with water which myriads of oceans are not capacious enough to bear), and of the all-consuming fire. Verily, when the period comes for the dissolution of the universe, that Rudra stands, ready to swallow up the universe.<sup>345</sup> Thou art that Mahādeva who is the original Creator of the universe with all its mobile and immobile entities. Thou art he who, at the end of the Kalpa, stands, withdrawing all things into thyself !<sup>346</sup> Thou art he that pervadest all things, that art the Soul of all things, thou art the Creator of the Creator of all entities. Incapable of being seen by even any of the deities, thou art he that exists, pervading all entities.<sup>347</sup> If, O lord, thou hast been gratified with me and if thou wouldst grant me boons, let this be the boon, O Lord of all the deities, that my devotion to thee may remain unchanged.<sup>348</sup> O best of the deities, let me, through thy grace, have knowledge of the Present, the Past, and the Future.<sup>349</sup> I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let thy illustrious self be for ever present at our retreat !<sup>350</sup>—Thus addressed by me, the illustrious Maheṣwara, endued with supreme energy, that Master of all mobile and immobile entities, viz., Civa, worshipped of all the universe, then said unto me these words :—<sup>351</sup>

“—The illustrious Deity said,—Be thou free from every misery and pain, and be thou above decrepitude and death. Be thou possessed of fame, be thou endued with great energy, and be spiritual knowledge thine !<sup>352</sup> Thou shalt, through my grace, be always sought by the Rishis. Be thy behaviour good and righteous, be every desirable attribute, thine, be thou possessed of universal knowledge, and be thou of agreeable appearance !<sup>353</sup> Let undecaying youth be thine, and let thy energy be like that of fire. Wherever, again, thou mayst desire the presence, that is so agreeable to thee, of the ocean of milk, there shall that

ocean appear before thee, (ready for being utilised by thee and thy friends for purposes of thy food)! Do thou, with thy friends, always obtain food prepared with milk, with the celestial nectar besides being mixed with it! \*<sup>354-355</sup> After the expiration of a Kalpa thou shalt then obtain my companionship. Thy family and race and kinsmen shall be exhaustless.<sup>356</sup> O foremost of regenerate ones, thy devotion to me shall be eternal. And, O best of Brāhmanas, I shall always accord my presence to thy asylum.<sup>357</sup> Live, O son, whithersoever thou likest, and let no anxiety be thine. Thought of by thee, I shall, O learned Brāhmana, grant thee a sight of myself again!<sup>358</sup>—Having said these words, and granted me these boons, the illustrious Içāna, endued with the effulgence of millions of Suns, disappeared there and then.<sup>359</sup> It was even thus, O Krishna, that I beheld, with the aid of austere penances, that God of gods. I also obtained all that was said by the great Deity endued with supreme intelligence.<sup>360</sup> Behold, O Krishna, before thy eyes, these Siddhas residing here and these Rishis and Vidyādhara and Yakshas and Gandharvas and Apsaras.<sup>361</sup> Behold these trees and creepers and plants yielding all sorts of flowers and fruits. Behold them bearing the flowers of every season, with beautiful leaves, and shedding a sweet fragrance all around.<sup>362</sup> O thou of mighty arms, all these are endued with a celestial nature through the grace of that god of gods, that supreme Lord, that high-souled Deity!—<sup>363</sup>

“Vāsudeva continued,—‘Hearing these words of his and beholding, as it were, with my own eyes all that he had related to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said unto him,<sup>364</sup>—Deserving of great praise art thou, O foremost of learned Brāhmanas, for what righteous man is there other than thou whose retreat enjoys the distinction of being honored with the presence of that God of gods?<sup>365</sup> Will the puissant Civa, will the great Cankara, O chief of ascetics, grant me also a sight of his person and show me favour?—<sup>366</sup>

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\* All the texts read ‘Kshirodasāgaraschaiva.’ The correct reading is ‘Kshirodasāgarasyaiva.’ The nominative may be construed with the previous line, but the genetive would be better.—T.



“—Upamanyū said,—Without doubt, O thou of eyes like lotus petals, thou wilt obtain a sight of Mahādeva very soon, even as, O sinless one, I succeeded in obtaining a sight of him.<sup>367</sup> O thou of immeasurable prowess, I see with my spiritual eyes that thou wilt, in the sixth month from this, succeed in obtaining a sight of Mahādeva, O best of all persons!<sup>368</sup> Thou, O foremost of the Yadus, wilt obtain from Maheṣwara and his spouse, four and twenty boons. I tell thee what is true.<sup>369</sup> Through the grace of that Deity endued with supreme wisdom, the Past, the Future, and the Present are known to me.<sup>370</sup> The great Hara has favoured these Rishis numbering by thousands and others as numerous. Why will not the puissant Deity show favours to thee, O Mādhava! The meeting of the gods is always commendable with one like thee,<sup>371</sup> with one that is devoted to the Brāhmanas, with one that is full of compassion and that is full of faith. I shall give thee certain Mantras. Recite them continuously. By this thou art certain to behold Cankara!—<sup>372</sup>

“The blessed Vishnu continued,—‘I then said unto him,—O regenerate one, through thy grace, O great ascetic, I shall behold the lord of the deities, that grinder of multitudes of Diti’s sons.<sup>373</sup> Eight days, O Bhārata, passed there like an hour, all of us being thus occupied with talk on Mahādeva.<sup>374</sup> On the eighth day, I underwent the Dikshā, according to due rites, at the hands of that Brāhmana. I received the staff from his hands. I underwent the prescribed shave. I took up a quantity of Kuça blades in my hand. I wore rags for my vestments. I rubbed my person with ghee. I encircled a cord of Munja grass round my loins.<sup>375</sup> For one month I lived on fruits. The second month I subsisted upon water. The third, the fourth, and the fifth months I passed, living upon air alone.<sup>376</sup> I stood all the while, supporting myself upon one foot, and with my arms also raised upwards, and foregoing sleep the while. I then beheld, O Bhārata, in the firmament an effulgence that seemed to be as dazzling as that of a thousand Suns combined together.<sup>377</sup> Towards the centre of that effulgence, O son of Pāndu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished

with many a grand rainbow, with flashes of lightning and the thunder-fire looking like eyes set on it.\*<sup>378</sup> Within that cloud was the puissant Mahādeva, himself of dazzling splendour, accompanied by his spouse Umā. Verily, the great Deity seemed to shine with his penances, energy, beauty, effulgence, and his dear spouse by his side.<sup>379</sup> The puissant Maheçwara, with his spouse by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of racking clouds with the Moon by his side.<sup>380</sup> The hair on my body, O son of Kuntī, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs.<sup>381</sup> Mahādeva was adorned with a diadem on his head. He was armed with his Cula. He was clad in a tiger-skin, had matted locks on his head, and bore the staff (of the Sanyāsīn) in one of his hands. He was armed, besides, with his Pināka and the thunder-bolt. His teeth were sharp-pointed. He was decked with an excellent bracelet for the upper arm. His sacred thread was constituted by a snake.<sup>382</sup> He wore an excellent garland of diversified colors on his bosom, that hung down to his toes. Verily, I beheld him like the exceedingly bright moon of an autumnal evening.<sup>383</sup> Surrounded by diverse clans of spirits and ghosts, he looked like the autumnal Sun difficult of being gazed at for its dazzling brightness.<sup>384</sup> Eleven hundred Rudras stood around that Deity of restrained soul and white deeds, then seated upon his bull. All of them were employed in hymning his praises.<sup>385</sup> The Ādityas, the Vasus, the Sādhyas, the Viçwedevas, and the twin Açwins praised that Lord of the universe by uttering the hymns occurring in the scriptures.<sup>386</sup> The puissant Indra and his brother Upendra, the two sons of Aditi, and the Grandsire Brahman, all uttered in the presence of Bhava the Rathantara Sāman.<sup>387</sup> Innumerable masters of Yoga, all the regenerate

\* The Commentator does not explain what is meant by 'Vidyunmālagavākshakam.' The word 'go' means the Thunder-fire. Very probably, what is implied is that flashes of lightning and the Thunder-fire looked like eyes set upon that cloud. 'Go' may also mean 'Jyoti' or effulgence.—T.

Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky (between Earth and Heaven), the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas, the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down unto that Supreme Preceptor, that great Father, that giver (or origin) of Yoga.<sup>388-90</sup> Sanatkumāra, the Vedas, the Historics, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu,<sup>391</sup> the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhṛigu, Dakṣa, Kāçyapa, Vaçishtha, Kāçya,<sup>392</sup> the Cchchandas, Dikshā, the Sacrifices, Dakṣhinā, the Sacrificial Fires, the Havis (clarified butter) poured in sacrifices, and all the requisites of the sacrifices, were beheld by me, O Yudhishtira, standing there in their embodied forms.<sup>393</sup> All the guardians of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the spouses and daughters of the celestials,<sup>394</sup> thousands upon thousands and millions of ascetics, were seen to bow down to that puissant Lord who is the soul of tranquillity. The Mountains, the Oceans, and the Points of the compass also did the same, the Gandharvas and the Apsaras highly skilled in music,<sup>395</sup> in celestial strains, sang and hymned the praises of Bhava who is full of wonder. The Vidyādharas, the Dānavas, the Guhyakas, the Rākshasas,<sup>396</sup> and all created beings mobile and immobile, were adoring, in thought, word, and deed, that puissant Lord. Before me, that Lord of all the gods, *viz.*, Sarva, appeared, seated in all his glory.<sup>397</sup> Seeing that Içāna had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandsire and Cakra, looked at me.<sup>398</sup> I, however, had not the power to look at Mahādeva. The great Deity then addressed me, saying,—Behold, O Krishna, and speak to me!<sup>399</sup> Thou hast adored me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou!<sup>400</sup>—After I had bowed unto him, his spouse, *viz.*, the goddess Umā, became gratified with me." I then addressed in these words the great God whose praises are hymned by all the deities with the Grandsire Brahman at their head.<sup>401</sup>

'The blessed Vishnu said,—I saluted Mahādeva, saying,—Salutations to thee, O thou that art the eternal origin of all things. The Rishis say that thou art the Lord of the Vedas. The righteous say that thou art Penance, thou art Sattwa, thou art Rajas, thou art Tamas, and thou art Truth.<sup>402</sup> Thou art Brahman, thou art Rudra, thou art Varuna, thou art Agni, thou art Manu, thou art Bhava, thou art Dhātri, thou art Tashtri, thou art Vidhātri, thou art the puissant Master of all things, and thou art everywhere.<sup>403</sup> All beings, mobile and immobile, have sprung from thee. This triple world with all its mobile and immobile entities, has been created by thee.<sup>404</sup> The Rishis say that thou art superior to the senses, the mind, the vital breaths, the seven sacrificial fires, all others that have their refuge in the all pervading Soul, and all the deities that are adored and worthy of adoration.<sup>405</sup> Thou, O illustrious one, art the Vedas, the Sacrifices, Soma, Dakshinā, Pāvaka, Havi, and all other requisites of sacrifice.<sup>406</sup> The merit obtained by sacrifices, gifts made to others, the study of the Vedas, vows, regulations in respect of restraint, Modesty, Fame, Prosperity, Splendour, Contentment, and Success, all exist for leading to thee.<sup>407</sup> Desire, Wrath, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, thy children.<sup>408</sup> Thou art all acts that creatures do, thou art the joy and sorrow that flow from those acts, thou art the absence of joy and sorrow, thou art that Ignorance which is the indestructible seed of Desire, thou art the high origin of Mind, thou art Puissance, and thou art Eternity.<sup>†409</sup> Thou art the Unmanifest, thou art Pavana, thou art inconceivable, thou art the

\* 'Tadarpani' is explained by the Commentator as 'Twatsarupasya-prāpikā.'—T.

† 'Kriti' is 'Kriyā,' i. e., all acts that creatures do. 'Vikāra' is the fruits of 'kriyā,' i. e., joy or sorrow that creatures enjoy or endure. The Bengal texts read 'pralaya.' The Bombay reading is 'pranaya.' The latter is also the reading that the Commentator notices, but when he explains it to mean 'tadabhāva,' i. e., the absence of joy and sorrow, I think, through the scribe's mistake, the 'l' has been changed into the palatal 'n.' 'Prabhāva' is explained as 'aiṣwaryya.' 'Cāwata' is eternal i. e., transcending the influence of acts.—T.

thousand-rayed Sun, thou art the effulgent Chit, thou art the first of all the topics, and thou art the refuge of life.\*<sup>410</sup> By the words Mahat, Soul, Understanding, Brahman, Universe, Cambhu, and Self-born, by these and other words occurring in succession (in the Vedas), is thy nature judged of (by persons conversant with the Vedas) as identical with Mahat and Soul. Verily, regarding thee as all this, the learned Brāhmana subjugates that Ignorance which lies at the root of the world.<sup>411-12</sup> Thou art the heart of all creatures, and thou art adored by the Rishis as Kshetrajna. Thy arms and feet extend to every place, and thy eyes, head, and face are everywhere. Thou hearest everywhere in the universe, and thou stayest, pervading all things.<sup>413</sup> Of all acts that are performed in the Nimeshas and other divisions of time that spring in consequence of the Sun, thou art the fruit.<sup>†</sup><sup>414</sup> Thou art the original effulgence (of the supreme Chit). Thou art Purusha, and thou residest in the hearts of all things. Thou art the Yoga attributes of success, viz., Subtility and Grossness and Fruition and Supremacy and Effulgence and Immutability.<sup>‡</sup><sup>415</sup> Understanding and Intelligence and all the worlds rest upon thee. They that are devoted to meditation, that are always occupied with Yoga, that are devoted to or firm in Truth, and that have subjugated their passions, seek thee and rest on thee.<sup>§</sup><sup>416</sup> They that know thee for one that is Immutable, or one that resides in all hearts, or one that is endued with supreme puissance, or one that is the

\* Thou art the 'ādī' of the 'ganas.' By 'ganas' is meant 'ganayante sankhyāyante iti ganāh, i. e., tattwāh.'—T.

† The Commentator explains this by saying that thou art the heavenly felicity which creatures earn by means of their righteous acts. Acts, again, are performed in course of Time whose divisions are caused by the Sun.—T.

‡ It has been explained in previous Sections that by success in Yoga one may make oneself as subtile as possible or as gross as possible. One may also attain to the fruition of all desires, extending to the very creation of worlds upon worlds peopled with all kinds of creatures. That Yogins do not create is due to their respect for the Grandsire and their wish not to disturb the ordinary course of things.—T.

§ 'Satyasandhāh' is the Bengal reading. The Bombay reading is 'satyasatwāh,' meaning, as the Commentator explains, 'satya-sankalpāh.'—T.

ancient Purusha, or one that is pure Knowledge, or one that is the effulgent Chit, or one that is the highest refuge of all persons endued with intelligence, are certainly persons of great intelligence. Verily, such persons stay, transcending intelligence.\*<sup>417</sup> By understanding the seven subtile entities (*viz.*, Mahat, Ego, and the five subtile primal elements called Tanmātras), by comprehending thy six attributes (of Omniscience, Contentment or Fulness, Knowledge without beginning, Independence, Puissance that is not at fault at any time and that is 'infinite'), and by conversance with Yoga that is freed from every false notion, the man of knowledge succeeds in entering into thy great self!<sup>418</sup>—After I had said these words, O Pārtha, unto Bhava, that dispeller of grief and pain, the universe, both mobile and immobile, sent up a leonine shout (expressive of their approval of the correctness of my words).<sup>419</sup> The innumerable Brāhmanas there present, the deities and the Asuras, the Nāgas, the Piçāchas, the Pitris, the birds, diverse Rākshasas, diverse classes of ghosts and spirits, and all the great Rishis, then bowed down into that great Deity.<sup>420</sup> There then fell upon my head showers of celestial flowers possessed of great fragrance, and delicious winds blew on the spot.<sup>421</sup> The puissant Cankara then, devoted to the good of the universe, looked at the goddess Umā and the lord of the celestials and myself also, and thus spoke unto me:<sup>422</sup>—We know, O Krishna, that thou, O slayer of foes, art filled with the greatest devotion towards us! Do what is for thy good. My love and affection for thee is very great!<sup>423</sup> Do thou ask for eight boons. I shall verily give them unto thee, O Krishna, O best of all persons! Tell me what they are, O chief of the Yādavas. Name what thou wishest! However difficult of attainment they be, thou shalt have them still!—'<sup>424</sup>

\* 'Vigraham' is explained by the Commentator as 'viçishthānubhavarupam' or 'nishkalam jñaptimātram.'—T.

† In Verse 369 *ante*, Upamanyu says that Krishna is to receive from Mahādeva sixteen and eight, boons. The Commentator, stretching the words has tried to explain them as signifying a total of eight and eight, i. e., eight are to be obtained from Mahādeva, and eight from his divine

## SECTION XV.

"The blessed Krishna said,—'Bowing my head with a restrained soul unto that mass of energy and effulgence, I said unto the great Deity, with a heart filled with gladness these words,<sup>1</sup>—Firmness in virtue, the slaughter of foes in battle, the highest fame, the greatest might, devotion to Yoga, thy adjacence, and hundreds upon hundreds of children,—these are the boons I solicit of thee !<sup>2</sup>—So be it—said Cankara, repeating the words I had uttered. After this, the mother of the universe, the upholdress of all things, she who cleanses all things,<sup>3</sup> viz., the spouse of Sarva, that vast receptacle of penances, said with a restrained soul these words unto me :—The puissant Mahādeva has granted thee, O sinless one, a son who shall be named Cāṁva !<sup>4</sup> Do thou take from me also eight boons which thou choosest. I shall certainly grant them to thee !—Bowing unto her with a bend of my head, I said unto her. O son of Pāndu,<sup>5</sup>—I solicit from thee invariable affection for the Brāhmanas, the grace of my father, a hundred sons, the highest enjoyments, love for my family, the grace of my mother, the attainment of tranquillity and peace, and cleverness in every act !—<sup>6</sup>

"Umā said,—It shall be even so, O thou that art possessed of prowess and puissance equal to that of a celestial ! I never say what is untrue ! Thou shalt have sixteen thousand wives. Thy love for them and theirs also for thee shall be unlimited !<sup>7</sup> From all thy kinsmen also, thou shalt receive the highest affection. Thy body too shall be most beautiful. Seven thousand guests will daily feed at thy palace !—<sup>8</sup>

"Vāsudeva continued,—'Having thus granted me boons, both the god and the goddess, O Bhārata, disappeared there and then with their Ganas, O elder brother of Bhima !<sup>9</sup> All those wonderful facts I related fully, O best of kings, to that Brāhmana of great energy, viz., Upamanyu (from whom I had obtained the Dikshā before adoring Mahādeva). Bowing down unto the great God, Upamanyu said these words to me.—<sup>10</sup>

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<sup>1</sup> spouse Umā. The language, however, is such that this meaning cannot be put upon it without doing violence to it.—T.

“Upamanyu said,—There is no deity like Sarva. There is no end or refuge like Sarva. There is none that can give so many or such high boons. There is none that equal him in battle ! ”<sup>12</sup>

## SECTION XVI.

“—Upamanyu said,—There was in the Krita age, O sire, a Rishi celebrated under the name of Tandi. With great devotion of heart he adored, with the aid of Yoga-meditation, the great God for ten thousand years. Listen to me as I tell thee the fruit or reward he reaped of such extraordinary devotion. He succeeded in beholding Mahādeva and praised him by uttering some hymns.<sup>1-2</sup> Thinking, with the aid of his penances, of Him who is the supreme Soul and who is immutable and undeteriorating, Tandi became filled with wonder and said these words,<sup>3</sup>—I seek the protection of Him whom the Sāṅkhyas describe and the Yogins think of as the supreme, the foremost, the Purusha, the pervader of all things, and the Master of all existent objects, of him who, the learned say, is the cause of both the creation and the destruction of the universe; of him who is superior to all the celestials, the Asuras, and the Munis, of him who has nothing higher, who is unborn, who is the Lord of all things, who has neither beginning nor end, and who is endued with supreme puissance, who is possessed of the highest felicity, and who is effulgent and sinless!<sup>4-5</sup>—After he had said these words, Tandi beheld before him that ocean of penances, that great Deity who is immutable and undeteriorating, who is without compare, who is inconceivable, who is eternal, and who is without any change, who is indivisible, who is whole, who is Brahma, who transcends all attributes, and who is endued with attributes, who is the highest delight of Yogins, who is without deterioration, who is called Emancipation, who is the refuge of the mind, of Indra, of Agni, of the god of wind, of the entire universe, and of the Grandsire Brahman; who is incapable of being conceived by the mind, who is without mutation of any kind, who is pure, who is capable of being apprehended by the understanding only, and who is immaterial as



the mind ;<sup>7-9</sup> who is difficult of comprehension, who is incapable of being measured, who is difficult of being attained, by persons of uncleansed souls, who is the origin of the universe, and who transcends both the universe and the attribute of darkness ; who is ancient, who is Purusha, who is possessed of effulgence, and who is higher than the highest.<sup>10</sup> The Rishi Tandin, desirous of beholding Him who making himself endued with life-breaths, resides in what results from it, *viz.*, Jiva, in the form of that effulgence which is called the Mind, passed many years in the practice of the severest austerities, and having succeeded in beholding Him as the reward of those penances, he praised the great God in the following terms.<sup>11</sup>

“—Tandi said,—Thou art the holiest of holies\* and the refuge of all, O foremost of all beings endued with intelligence ! Thou art the farcest energy of all kinds of energy. Thou art the austere penance of all penances.<sup>12</sup> Thou, O puissant one ; art the liberal giver of blessings. Thou art the supreme Truth. Salutations to thee !<sup>13</sup> Salutations to thee, O thou of a thousand rays, and, O refuge of all felicity ! Thou art the giver of that Nirvāna after which, O puissant one, Yatis, standing in fear of birth and death, strive so hard !<sup>14</sup> The Grandsire Brahman, he of a hundred sacrifices, (*viz.*, Indra), Vishnu, the Viṣwedevas, the great Rishis, are incapable of comprehending thee in thy real nature. How then can persons like ourselves hope to comprehend thee ?<sup>15</sup> From thee flows everything. Upon thee rests everything. Thou art called Kāla, thou art called Purusha, thou art called Brahma. Celestial Rishis conversant with the Purānas say that thou hast three bodies.<sup>16</sup> Thou art Adhi-Purusha, Adhyātma, Adhibhuta, Adhi-Daivata, Adhi-loka, Adhi-Vijnānam, and Adhi-Yajna.<sup>17</sup> Men of wisdom, when they succeed in knowing thee that residest in themselves and that art incapable of being known by the very gods, become freed from all bonds and pass into a state of existence that transcends all sorrow.†<sup>18</sup> They that do not wish to know thee,

\* The Commentator explains this as ‘thou art the cleanser of all cleansing entities,’ i. e., it is in consequence of thee, Gangā and the others have received the power of cleansing other things and creatures.—T.

† I. e., they attain to Emancipation when they behold thee in the

O thou of great puissance, have to undergo innumerable births and deaths. Thou art the door of heaven and of Emancipation. Thou art he that projectest all beings into existence and withdrawest them again into thyself. Thou art the great giver.<sup>19</sup> Thou art heaven, thou art Emancipation, thou art desire (the seed of action). Thou art the wrath that inspires creatures. Thou art Sattwa, thou art Rajas, thou art Tamas, thou art the nether regions, and thou art the upper regions.<sup>20</sup> Thou art the Grandsire Brahman, thou art Bhava, thou art Vishnu, thou art Skanda, thou art Indra, thou art Savitri, thou art Yama, thou art Varuna, thou art Soma, thou art Dhātri, thou art Manu, thou art Vidhātri, and thou art Kuvera the Lord of treasures.<sup>21</sup> Thou art Earth, thou art Wind, thou art Water, thou art Agni, thou art Space, thou art Speech, thou art the Understanding, thou art Steadiness, thou art Intelligence, thou art the acts that creatures do, thou art Truth, thou art Falsehood, thou art existent, and thou art non-existent.<sup>22</sup> Thou art the senses, thou art that which transcends Prakriti, thou art immutable. Thou art superior to the universe of existent objects, thou art superior to the universe of non-existent objects, thou art capable of being conceived, thou art incapable of being conceived.<sup>23</sup> That which is Supreme Brahma, that which is the highest entity, that which is the end of both the Sāṅkhyas and the Yogins, is, without doubt, identical with thee.<sup>24</sup> Verily, rewarded have I been today by thee in consequence of thy granting me a sight of thy form. I have attained the end which the righteous alone attain to. I have been rewarded with that end which is solicited by persons whose understandings have been cleansed by Knowledge.<sup>25</sup> Alas, so long I was steeped in Ignorance ; for this long period I was a senseless fool, since I had no knowledge of thee that art the Supreme Deity, thee that art the only Eternal Entity as known by all persons endued with wisdom.<sup>26</sup> In course of innumerable lives have I at last succeeded in acquiring that Devotion towards thee in consequence of which thou hast shown thyself to me, O thou that art ever

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firmament of their own hearts, or succeed in identifying their own souls with them.—T.

inclined to extend thy grace to those that are devoted to thee! He that succeeds in knowing thee is enabled to enjoy immortality.<sup>27</sup> Thou art that which is ever a mystery with the gods, the Asuras, and the ascetics. Brahma is concealed in a cave. The very ascetics are unable to behold or know Him.<sup>28</sup> Thou art that puissant deity who is the Creator of everything and whose face is turned towards every direction. Thou art the Soul of all things, thou seest all things, thou pervadest all things, and thou knowest all things.<sup>29</sup> Thou makest a body for thyself. Thou bearest that body. Thou art an embodied Being. Thou enjoyest a body, and thou art the refuge of all embodied creatures. Thou art the creator of the life-breaths, thou possessest the life-breaths, thou art one that is endued with life-breaths, thou art the giver of the life-breaths, and thou art the refuge of all beings endued with the life-breaths.<sup>30</sup> Thou art that Adhyātma which is the refuge of all righteous persons that are devoted to Yoga-meditation and conversant with the Soul and that are solicitous of avoiding rebirth. Verily, thou art that Supreme Lord who is identical with that refuge.<sup>31</sup> Thou art the giver unto all creatures of whatever ends become theirs, fraught with happiness or misery. Thou art he that ordains all created beings to birth and death.<sup>32</sup> Thou art the puissant Lord who grants success to Rishis crowned with success in respect of the fruition of their wishes. Having created all the worlds beginning with Bhu, together with all the denizens of heaven, thou upholdest and cherishest them all, distributing thyself into thy well known forms numbering Eight.<sup>†33</sup> From thee flows everything. Upon thee rests all things. All things, again, disappear in thee.

\* The 'guhā' or cave in which Brahma is concealed is the heart of every living creature.—T.

† The worlds or regions commonly enumerated are Bhu, Bhuvā, Sva, Maha, Jana, Tapa, and Satya. The eight well-known forms of Mahādeva are Water, Fire, Hotri, Sun, Moon, Space, Earth, and Wind. In his form of water he is called Bhava; in that of fire, he is called Rudra; in that of Hotri he is called Paṇupati; in that of the Sun, he is called Iṣāna, in that of the Moon, he is called Mahādeva; in that of Space, he is called Bhima; in that of earth, he is called Sarva; and in that of wind, he is called Ugra. Compare the benediction in Kālidāsa's *Cakuntalah*.—T.

Thou art the sole object that is Eternal.<sup>34</sup> Thou art that region of Truth which is sought by the righteous and regarded by them as the highest. Thou art that cessation of individual existence which Yogins seek. Thou art that Emancipation which is sought by persons conversant with the Soul.<sup>35</sup> Beings crowned with success and numbering Brahman amongst them have concealed thee in a cave for preventing the deities and Asuras and human beings from beholding thee.\*<sup>36</sup> Although thou residest in the heart, yet art thou concealed. Hence, stupefied by thee, the deities and Asuras and human beings are all unable to understand thee, O Bhava, truly and in all thy details.<sup>37</sup> Unto those persons that succeed in attaining to thee after having cleansed themselves by devotion, thou showest thyself of thy own accord, O thou that residest in all hearts.†<sup>38</sup> By knowing thee one can avoid both death and rebirth. Thou art the highest object of knowledge. By knowing thee no higher object remains for one to know.<sup>39</sup> Thou art the greatest object of acquisition. The person that is truly wise, by acquiring thee, thinks that there is no higher object to acquire. By attaining to thee that art exceedingly subtle and that art the highest object of acquisition, the man of wisdom becomes immortal and immutable.<sup>40</sup> The followers of the Sāṅkhya system, well conversant with their own philosophy and possessing a knowledge of the attributes (of Sattwa, Rajas, and Tamas) and of those called the topics of enquiry,—those learned men who transcend the destructible by attaining to a knowledge of the subtle or indestructible,—succeed by knowing thee in freeing themselves from all bonds.<sup>41</sup> Persons conversant with the Vedas regard thee as the one object of knowledge which has been expounded in the Vedāntas. These men, devoted to the regulation of the breaths, always meditate on thee and at last enter into thee as their highest end.<sup>42</sup> Riding on the car made of Om, those men enter into Maheçwara. Of that

\* The cave in which Mahādeva has been concealed is the cave of the Scriptures ; probably, difficult texts.—T.

† The sense is that these persons have not to make any extraordinary efforts for beholding thee. Their devotion is sufficient to induce thee to show thyself unto them.—T.

which is called the path of the deities, thou art the door called Āditya.<sup>43</sup> Thou art, again, the door, called Chandramas, of that which is called the path of the Pitris.\* Thou art Kāsthā, thou art the points of the horizon, thou art the year, and thou art the Yugas.<sup>44</sup> Thou art the sovereignty of the heavens, thou art the sovereignty of the Earth, thou art the Northern and the Southern declensions. The Grandsire Brahman in days of yore uttered thy praises. O thou that art called blue and red, by reciting diverse hymns and urged thee to create living creatures.<sup>45</sup> Brāhmanas conversant with Richs praise thee by uttering Richs, regarding thee as unattached to all things and as divested of all forms. Adhyaryus, in sacrifices, pour libations, uttering Yajushes the while, in honor of thee that art the sole object of knowledge, according to the three well-known ways.†<sup>46</sup> Persons of cleansed understandings, that are conversant with Sāmans, sing thee with the aid of Sāmans. Those regenerate persons, again, that are conversant with the Atharvans, hymn thee as Rita, as Truth, as the Highest, and as Brahma. Thou art the highest cause whence Sacrifice has flowed. Thou art the Lord, and thou art Supreme.<sup>47</sup> The night and day are thy sense of hearing and sense of sight. The fortnights and months are thy head and arms. The seasons are thy energy, penances are thy patience, and the year is thy anus, and thighs, and feet.<sup>48</sup> Thou art Mrityu, thou art Yama, thou art Hutāṇa, thou art Kāla, thou art endued with speed in respect of destruction, thou art the original cause of Time, and thou art eternal Time.<sup>49</sup> Thou art Chandramas and Āditya, with all the stars and planets and the atmosphere that fills space. Thou art the pole-star, thou art the constellation called the seven Rishis, thou art the seven regions beginning with Bhu.<sup>50</sup> Thou art Pradhāna and Mahat, thou art

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\* 'Deva-yāna' and 'Pitri-yāna' are the two courses or paths by which the departed have to attain to their ends. Those going by the former reach the Sun; while those that go by the latter reach the Moon.—T.

† The first is that which is according to the rites inculcated in the Crutis; the second is according to the procedure laid down in the Smritis; and the third is the way or manner constituted by Dhyāna or meditation.—T.

Unmanifest, and thou art this world. Thou art the universe beginning with Brahma and ending with the lowest forms of vegetation. Thou art the beginning or original cause of all creatures. Thou art that which is existent and thou art that which is non-existent.<sup>51</sup> Thou art the eight Prakritis.\* Thou art, again, above the eight Prakritis. Everything that exists, represents a portion of thy divine Self.<sup>52</sup> Thou art that supreme Felicity which is also Eternal. Thou art the end which is attained to by all things. Thou art that highest existence which is sought by the Righteous.<sup>53</sup> Thou art that state which is freed from every anxiety. Thou art eternal Brahma. Thou art that highest state which constitutes the meditation of persons learned in the scriptures and the Vedāṅgas.<sup>54</sup> Thou art the highest Kāsthā, thou art the highest Kalā. Thou art the highest Success, and thou art the highest Refuge.<sup>55</sup> Thou art the highest Tranquillity. Thou art the highest cessation of Existence. By attaining to thee, Yogins think that they attain to the highest success that is open to them.<sup>56</sup> Thou art Contentment, thou art Success, thou art the Cruti, and thou art the Smriti. Thou art that Refuge of the Soul after which Yogins strive, and thou art that indestructible Prāpti which men of Knowledge pursue.<sup>57</sup> Thou art, without doubt, that End which those persons have in view that are addicted to sacrifices and that pour sacrificial libations, impelled by specific desires, and that make large presents on such occasions.<sup>58</sup> Thou art that high End which is sought by persons that waste and scorch their bodies with severe penances, with ceaseless recitations, with those rigid vows and fasts that appertain to their tranquil lives, and with other means of self-affliction.<sup>59</sup> O Eternal one, thou art that End which is theirs that are unattached to all things and that have relinquished all acts.<sup>60</sup> Thou, O Eternal one, art that End which is theirs that are desirous of achieving Emancipation from rebirth, that live in dissociation from all enjoyments, and that desire the annihilation of the Prakriti-elements.<sup>61</sup> Thou art that high End, O illustrious one, which

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\* Vide *Sāṅkhya-kāriā*. With original Prakriti, the seven beginning with Mahat and Ahankāra and numbering the five *Tanmātras*.—T.

is indescribable, which is stainless, which is the immutable one, and which is theirs that are devoted to knowledge and science.<sup>62</sup> These are the five Ends that have been declared in the Vedas and the Scriptures and the Purāṇas. It is through thy grace that persons attain to those Ends, or, if they fail to attain to them, it is through thy grace being denied to them!<sup>63</sup>—It was thus that Tandi, who was a vast heap of penances, praised Iṣāṇa. And he sang also that high Brahma which in ancient days was sung by the Creator himself (in honor of Mahādeva).<sup>64</sup>

“Upamanyu continued,—Thus praised by that utterer of Brahma, viz., Tandi, Mahādeva, that illustrious and puissant Deity, who was accompanied by his spouse Umā, said these words.<sup>65</sup> Tandi had further said,—Neither Brahman, nor Indra, nor Vishnu nor the Viṣwedevas, nor the great Rishis, know thee!—Gratified at this, Cīvā said the following words.<sup>66</sup>

“The holy one said,—Thou shalt be indestructible and eternal. Thou shalt be freed from all sorrow. Great fame shall be thine. Thou shalt be endued with energy. Spiritual Knowledge shall be thine.<sup>67</sup> All the Rishis shall seek thee, and thy son, through my grace, shall become the author of *Sutras*, O foremost of regenerate persons!<sup>68</sup> What wishes of thine shall I grant today? Tell me, O son, what those objects are which thou desirest!—At this, Tandi joined his hands and said,—O Lord, let my devotion to thee be steady!<sup>69</sup>

“Upamanyu continued,—Having given unto Tandin these boons and received the adorations of both the deities and the Rishis, the great Deity disappeared there and then.<sup>70</sup> When the illustrious deity, O lord of the Yādavas, thus disappeared with all his followers, the Rishi came to my asylum and said unto me all that had happened to him.<sup>71</sup> Do thou hear, O foremost of men, for thy success, all those celebrated names (of Mahādeva) that Tandi said unto me.<sup>72</sup> The Grandsire had at one time recited ten thousand names that apply to Mahādeva. In the scriptures, a thousand names occur of that illustrious deity.<sup>73</sup> These names are not known to all. O thou that transcendest destruction, in days of yore, the Grandsire Brahman uttered these names for adoring the high-souled Deity. Having

acquired them the grace of the Grandsire, Tandi communicated them to me !\*—' 774

## SECTION XVII.

"Vāsudeva said,—'Concentrating his mind, O Yudhishtira, the regenerate Rishi Upamanyu, with hands joined together in reverence, uttered this abstract of names (applying to Mahādeva), beginning from the beginning.<sup>1</sup>

"Upamanyu said,—I shall adore that great Deity who deserves the adorations of all creatures, by uttering those names that are celebrated over all the worlds,—names some of which were uttered by the Grandsire Brahman, some by the Rishis, and some of which occur in the Vedas and the Vedāngas.<sup>2</sup> Those names have been applied (unto the great Deity) by persons that are eminent. They are, again, true and fraught with success, and are capable of accomplishing all the purposes which the utterer may have in view. They have been applied unto Mahādeva by Tandi whose soul was cleansed by Vedic lore and who invented those names with the aid of his devotion.<sup>3</sup> Indeed, with those names that have been uttered by many well-known persons of righteousness and by ascetics conversant with all the topics, I shall adore him who is the foremost, who is the first, who leads to heaven, who is ready to confer benefits upon all creatures, and who is auspicious.<sup>4</sup> Those names have been heard everywhere in the universe, having spread from the region of Brahman (where they were originally invented). All of them are fraught with the element of Truth. With those names I shall adore him who is Supreme Brahma, who has been declared (unto the universe) by the Vedas, and who

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\* Both the Vernacular translators render the last Verse most erroneously. K. P. Singha skips over every difficulty. In the Anuṣāsana, this characteristic of his is more marked than in the Cānti. The Burdwan translators very rarely skip over a Verse; but they are very generally in the wrong. Nilakantha explains that 'Deveṇah' is Brahman. The meaning, therefore, is that 'Tandi said unto me those secret names which Brahman had applied unto the high-souled one or Mahādeva.' The Bengal reading 'Deveṇah,' in the vocative, is incorrect.—T.



is Eternal.<sup>5</sup> I shall now tell thee, O chief of Yadu's race, those names. Do thou hear them with rapt attention. Thou art a devoted worshipper of the Supreme Lord. Do thou worship the illustrious Bhava, distinguishing him above all the deities.<sup>6</sup> And because thou art devoted to him, I shall, therefore, recite those names in thy hearing. Mahādeva is Eternal Brahma. No one that is even endued with Yoga is able to describe, in even a hundred years, the glory and puissance of that great Deity in their entirety. Verily, the beginning, middle, or end of Mahādeva cannot be apprehended by the very deities.<sup>7-8</sup> Indeed, when the case is such, who is there, O Mādhava, that can recite the attributes of Mahādeva in their entirety? For all that, I shall, through the grace of that illustrious and supreme Deity of perfect wisdom, extended to me for my devotion to him, recite his attributes as embodied in an abstract of few words and letters.<sup>9</sup> The Supreme Lord is incapable of being adored by any one if he does not grant his permission to the adorer. As regards myself, it is only when I become fortunate enough to receive his permission that I succeed in adoring him.<sup>10</sup> I shall indicate only a few names of that great Deity who is without birth and without destruction, who is the original cause of the universe, who is endued with the highest Soul, and whose origin is unmanifest.<sup>11</sup> Hear, O Krishna, a few names, that were uttered by Brahman himself, of that giver of boons, that adorable deity, that puissant one who has the universe for his form, and who is possessed of supreme wisdom.<sup>12</sup> These names that I shall recite are extracted from the ten thousand names that the great Grandsire had uttered in days of yore, as ghee is extracted from curds.<sup>13</sup> As gold represents the essence of rocky mountains, as honey represents the essence of flowers, as Manda represents the extract from ghee, even so have these names been extracted from and represent the essence of those ten thousand names that were uttered by the Grandsire Brahman.<sup>14</sup> This abstract of names is capable of cleansing every sin however heinous. It possesses the same merit that is attached to the four Vedas. It should be comprehended with effort, and engraved on the memory with concentrated soul.<sup>15</sup> It is fraught with auspiciousness. It leads to advancement. It is destruc-

tive of Rākshasas.\* It is a great cleanser. It should be imparted to only him that is devoted to the great Lord, to him that has Faith, to him that believes. Unto him that has no faith, him that is an unbeliever, him that has not subjugated his soul, it should never be communicated.<sup>16</sup> That creature, O Krishna, who cherishes malice towards the illustrious Mahādeva, who is the original cause of everything, who is the Supreme Soul, and who is the great Lord, has certainly to go to hell with all his ancestors before and all his children after him.<sup>17</sup> This abstract of names that I shall recite to thee is looked upon as Yoga-meditation. This is looked upon as Yoga.† This is looked upon as the highest object of meditation. This is that which one should constantly recite as *Japya*. This is equivalent to Knowledge. This is the highest Mystery.<sup>18</sup> If one, even during his last moments, recites it or hears it recited unto him, one succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every kind of benefit. This is the best of all things.<sup>19</sup> Brahman, the Grandsire of all the universe, having in days of old, composed it, assigned to it the foremost place among all excellent hymns.<sup>20</sup> From that time, this hymn to the greatness and glory of the high-souled Mahādeva, which is held in the highest esteem by all the deities, has come to be regarded as the king of all hymns.<sup>21</sup> This king of all hymns was first conveyed from the region of Brahman to heaven, the region of the celestials. Tandī then obtained it from heaven. Hence is it known as the hymn composed by Tandī.<sup>22</sup> From heaven Tandī brought it down on Earth. It is the most auspicious of all auspicious things, and is capable of cleansing from all sins however heinous.<sup>23</sup> O thou of mighty arms, I shall recite to thee that best of all hymns. This hymn relates to him who is the Veda of the Vedas, and the most ancient of all ancient objects;<sup>24</sup> to him who is the energy of all energies, and the penance of all penances; to him who is the most tranquil of all creatures endued with tranquillity,

\* *I. e.*, if recited, it destroys all fear of Rākshasas, for these either fly away at its sound or are even killed.—T.

† *I. e.*, it has the merit that is attached to either Meditation or Yoga.

and who is the splendour of all splendours;<sup>25</sup> to him who is looked upon as the most restrained of all creatures that are restrained, and him who is the intelligence of all creatures endued with intelligence; to him who is looked upon as the deity of all deities, and the Rishi of all Rishis;<sup>26</sup> to him who is regarded as the sacrifice of all sacrifices and the most auspicious of all things fraught with auspiciousness; to him who is the Rudra of all the Rudras, and the effulgence of all things endued with effulgence;<sup>27</sup> to him who is the Yogin of all Yogins, and the cause of all causes; to him from whom all the worlds start into existence, and unto whom all the worlds return when they cease to exist;<sup>28</sup> to him who is the Soul of all existent creatures, and who is called Hara of immeasurable energy. Hear me recite those thousand and eight names of the great Carva.<sup>29</sup> Hearing those names, O foremost of all men, thou shalt be crowned with fruition in respect of all thy wishes.—Om ! thou art Immobile, thou art Fixed, thou art Puissant, thou art Terrible, thou art Foremost, thou art boon-giving, and thou art Superior.\*<sup>30</sup> Thou art the Soul of all creatures, thou art celebrated over all creatures, thou art all things, thou art the Creator of all, and thou art Bhava.† Thou art the bearer of matted locks on thy head. Thou wearest animal skins for thy vestments. Thou wearest a crest of matted hair on thy head like the peacock. Thou art he who has the whole universe for thy limbs.‡ Thou art the Creator of all things. Thou art Hara in consequence of thy being the destroyer of all things.<sup>31</sup> Thou art he that has eyes resembling those of the gazelle. Thou art the destroyer of all creatures. Thou art the supreme enjoyer of all things.<sup>32</sup> Thou art that Pravriti whence all actions flow. Thou art that Nivirtti or

\* Both 'Sthira' and 'Sthānu' imply immutability or freedom from change.—T.

† The Commentator explains that 'Bhava' is here used in the sense of 'that from which all things flow and into which all things merge when the universal dissolution comes. Or, it may imply, mere existence, without reference, that is, to any attribute by which it is capable of being described or comprehended.—T.

‡ I. e., 'Virāt' or vast or Infinite.—T.

abstention from acts, thou art observant of fasts and vows, thou art Eternal, thou art Unchangeable. Thou art he that residest in crematoria, thou art the possessor of the six well-known attributes of Lordship and the rest, thou residest in the heart of every creature, thou art he that enjoys all things with the senses, thou art the grinder of all sinful creatures.\*<sup>33</sup> Thou art he that deserves the salutations of all, thou art of great feats, thou art he that has penances for his wealth, thou createst all the elements at thy will, thou concealest thy real nature by putting on the guise of a lunatic. Thou art the Master of all the worlds and of all living creatures.<sup>34</sup> Thou art of immeasurable form, thou art of vast body, thou art of the form of Righteousness, thou art of great fame, thou art of high Soul, thou art the Soul of all creatures, thou hast the universe for thy form,† thou art of vast jaws (for thou swallowest the universe when the time comes for the dissolution of all things.)<sup>35</sup> Thou art the protector of all the worlds, thou sufferest thy Soul to disappear behind the darkness of Ignorance.‡ Thou art gladness. Thou art he whose car is borne by mules. Thou art he that protects Jiva from the thunder of rebirth. Thou art adorable. Thou art obtained by purity and self-restraint and vows. Thou art again the refuge of all kinds of vows and observances including purity and self-restraint.§<sup>36</sup>

\* The task of rendering these names is exceedingly difficult. In the original, many of these names are such that they are capable of more than one interpretation. The Commentator often suggests more than one meaning. Each name would require a separate note for explaining all its bearings. 'Niyata' is literally one who is observant of fasts and vows and who has restrained his senses. Hence it means an ascetic. Mahādeva is an ascetic. 'Cmaṣāna' is either a crematorium, the place where dead creatures lie down, or, it may mean Vārānasi, the sacred city of Civa, where creatures dying have not to take rebirth. Civa is both a resident of crematoria and of Vārānasi.—T.

† Or, the universe is displayed in thee.—T.

‡ Probably, what is said here is that Mahādeva is the Soul invested with Ignorance, *i. e.*, *Jiva*.—T.

§ By 'Niyama' is meant purity both internal and external, contentedness with whatever is got, penances, Vedic studies, meditation on the Deity, &c.—T.

Thou art the celestial artificer that is conversant with every art. Thou art Self-create (for no one has created thee). Thou art the beginning of all creatures and things. Thou art Hiranyagarbha, the Creator of all things. Thou art inexhaustible puissance and felicity.\* Thou hast a hundred eyes, thou hast eyes of vast power. Thou art Soma.† Thou art he that causest all righteous creatures to assume shapes of glory for shining in the firmament.<sup>37</sup> Thou art Chandramas, thou art Surya, thou art the planet Saturn, thou art the descending node (of the Moon), thou art the ascending node. thou art Mangala (Mars), and thou art Vrihaspati (Jupiter) and Cukra (Venus), thou art Vudha (Mercury), thou art the worshipper of Atri's wife, thou art he who shot his shaft at Sacrifice when Sacrifice fled from his wrath in the form of a deer. Thou art sinless.‡<sup>38</sup> Thou art possessed of penances that have conferred upon thee the power of creating the universe. Thou art possessed of penances that have rendered thee capable of destroying the universe. Thou art high-minded (in consequence of thy great liberality towards thy

\* 'Nidhi' implies the largest number that can be named in Arithmetical notation. Hence, it implies, as the Commentator correctly explains, the possessor of inexhaustible felicity and gladness.—T.

† 'Sahasrāksha' is either Indra or possessor of innumerable eyes in consequence of Mahādeva's being identical with the universe. 'Viçālāksha' is one whose eyes are of vast power, because the Past and the Future are seen by them even as the Present. 'Soma' implies either the Moon or the juice of the Soma, i. e., the libations poured on the sacrificial fire. All righteous persons, again, become luminaries in the firmament. It is Mahādeva that makes them so, i. e., he is the giver of glorious forms to those that deserve them.—T.

‡ Many of these names require comments to be intelligible. 'Ketu' is no planet but Hindu astronomers name the descending node of the Moon by that name. 'Graha' is that which seizes; hence Rāhu or the ascending node of the Moon. 'Grahapati' is Mangala, so called for its malevolence. 'Varah' is Vrihaspati or Jupiter, who is the counterself of Cukra or Venus. In Hindu mythology, Cukra is a male person, the preceptor of the Daityas and Asuras. 'Atri' is Vudha or Mercury, represented as the son of Atri. 'Atryāh-namaskartā' is Durvāsas who was the son of Atri's wife, got by the lady through a boon of Mahādeva. Daksha's Sacrifice sought to fly away from Civa, but the latter pursued it and shot his arrow at it for destroying it downright.—T.

devotees). Thou fulfillest the wishes of all who resign themselves to thee. Thou art the maker of the year (for it is thou who settest the wheel of Time revolving, by assuming the form of the sun and the planets). Thou art Mantra (in the form of Pranava and other sacred words and syllables). Thou art the authority for all acts (in the form of the Vedas and the scriptures). Thou art the highest Penance.<sup>39</sup> Thou art devoted to Yoga. Thou art he who merges himself in Brahman (by his • Yoga-abstraction). Thou art the great seed (being the cause of causes). Thou art the displayer of what is unmanifest as this manifest form in which the universe exists. Thou art possessed of infinite might. Thou art he whose seed is gold.\* Thou art omniscient, (being as thou art all things and the great knower). Thou art the cause of all things. Thou art he that has the seed of action (*viz.*, Ignorance and Desire) for the means of sojourning from this world to the other and the other to this.†<sup>40</sup> Thou hast ten arms. Thou hast winkless eyes (for thou seest at all times). Thou hast a blue throat (in consequence of thy bearing in thy throat the poison that arose upon churning the ocean and which, if not so borne, was competent to destroy the universe). Thou art the lord of Umā. Thou art the origin of all the infinite forms that occur in the universe. Thou art he whose superiority is due to thyself. Thou art a hero in might (in consequence of thy having achieved such grand feats as the quick destruction of the triple city of the Asuras). Thou art inert matter (which cannot move unless co-existing with the Soul). Thou art all the topics of enquiry (as counted by the Sāṅkhyas).<sup>41</sup> Thou art the ordainer and ruler of the topics. Thou art the chief of those beings that

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\* 'Suvāna-retas' is explained by the Commentator as follows: 'At first he created water and then cast his seed into it. That seed became a golden egg.' It may also mean that Mahādeva is Agni or the deity of fire, for gold represents the seed of Agni.—T.

† The sense is this: Jiva carries the seed of acts, *i. e.*, Ignorance and Desire, with him. In consequence of this seed, Jiva travels from one world into another ceaselessly. This seed, therefore, is the conveyance or the means of locomotion of Jiva. Mahādeva is Jiva. The Soul is called the rider, and the body is the car that bears the Soul on it.—T.

wait upon thee and are called Ganas.\* Thou coverest infinite space.† Thou art Kāma the god of Desire. Thou art conversant with Mantras (in the sense of knowledge being thy penance).‡ Thou art the highest Mantra (for thou art that philosophy which consists in the ascertainment of the nature and attributes of the soul and its differences from the Not-soul). Thou art the cause of the universe (since all that exists has sprung from thy Soul). Thou art the universal destroyer (for all that ceases to exist becomes merged into thyself as the unmanifest Brahma).<sup>42</sup> Thou bearest in one of thy hands the calabash. In another thou holdest the bow. In another thou bearest shafts. In another thou bearest a skull. Thou bearest the thunder-bolt. Thou art armed with the hundred-killer.§ Thou art armed with the sword. Thou wieldest the battle-axe. Thou art armed with the Cula (trident). Thou art adorable.<sup>43</sup> Thou hast the sacrificial ladle in one of thy hands. Thou art of beautiful form. Thou art endued with abundant energy. Thou givest in the most liberal measure all that tends to adorn those that are devoted to thee. Thou wearest a turban on thy head. Thou art of beautiful face. Thou art he who swells with splendour and puissance. Thou art he that is humble and modest.<sup>44</sup> Thou art exceedingly tall. Thou art he who has the senses for thy rays.¶ Thou art the greatest of preceptors.

\* 'Ganapati' is Ganeṣa the eldest son of Mahādeva. The Ganas are mighty beings that wait upon Mahādeva. This makes up the first hundred names. The Commentator takes 'Avala' and 'Gana' together.—T.

† 'Digvāsa' means nude. The Purāṇas say that for stupifying the wives of certain ascetics, Mahādeva became nude on one occasion. The received meaning, however, is that he is capable of covering and does actually cover even infinite space. In the sense of nude, the word means one that has empty space for his cover or vestments.—T.

‡ The meaning is that with thee Knowledge is penance instead of actual physical austerities being so. This is only another way of saying that thou hast 'Jñānamayam Tapah.'—T.

§ 'Cataghni' a killer of hundred; Wilson thinks it was a kind of rocket.—T.

¶ 'Harikeṣa' means one having the senses for one's rays, i. e., one who displays all objects before the soul through the doors of the senses. The meaning is that Mahādeva is he through whose puissance the mind succeeds in acquiring knowledge through the senses.—T.

Thou art Supreme Brahma (being a state of pure felicitous existence).\* Thou art he that took the shape of a jackal (for consoling the Brāhmana who, when insulted by a wealthy Vaiçya, had resolved to commit suicide). Thou art he whose objects are all crowned with fruition, of themselves and without waiting for the puissance derivable from penances). Thou art one who beares a bald head (as the sign of the mendicant order). Thou art one who does good to all creatures.<sup>45</sup> Thou art unborn. Thou hast innumerable forms. Thou bearest all kinds of fragrance on thy person. The matted locks on thy head had sucked up the river Gangā when it first fell from heaven (although they again gave out the waters at the earnest solicitations of king Bhagiratha). Thou art the giver of sovereignty and lordship.† Thou art a Brahmachārin without having ever fallen away from the rigid vow of continence. Thou art distinguished for thy sexual continence. Thou always liest on thy back. Thou hast thy abode in Puissance.‡<sup>46</sup> Thou hast three matted locks on thy head. Thou art he that is clad in rags. Thou art Rudra (in consequence of thy fierceness). Thou art the celestial generalissimo, and thou art all-pervading. Thou art he that moves about during the day. Thou art he that moves about in the night.§ Thou art of fierce wrath. Thou art possessed of dazzling effulgence (born of Vedic study and penances).<sup>47</sup> Thou art the slayer of the mighty Asura

\* 'Krishna' is explained by the Commentator thus. 'Krish' is a word signifying 'Bhu' or Existence. The letter *n* (the palatal one) signifies 'nirvrita'. Hence 'Krishna' is 'ānanda-sanmātra'.—T.

† 'Kaparddin' is thus explained by the Commentator. 'Kam jalam pivati it kapah.' So called because of the incident noted in the text, for the matted locks of Mahādeva had sucked up the river Gangā when it first fell from heaven. Then 'Rit' means sovereignty or lordship. 'Riddah' is one that gives sovereignty. Combining the two, the compound 'Kaparddin' is formed.—T.

‡ 'Nabhah' means space which implies puissance. That 'Nabhah' is the 'sthala' or abode of Mahādeva. The Bengal texts which read 'Nabblastalah' are vicious.—T.

§ The deities are said to move about during the day, while the Asuras and Rakshasas during the night. What is said, therefore, here is that thou art the deities and thou art their foes the Daityas and others.—T.



who had come in the form of an infuriate elephant for destroying thy sacred city of Vārānasi. Thou art the slayer of such Daityas as become the oppressors of the universe. Thou art Kāla or Time which is the universal destroyer. Thou art the supreme ordainer of the universe. Thou art a mine of all excellent accomplishments. Thou art of the form of the lion and the tiger. Thou art he that is clad in the skin of an elephant.<sup>48</sup> Thou art the Yogin who deceives Time by transcending its irresistible influence. Thou art the original sound.\* Thou art the fruition of all desires. Thou art he that is adored in four ways.† Thou art a night-wanderer (like Vetāla and others). Thou art he that wanders in the company of spirits. Thou art he that wanders in the company of ghostly beings. Thou art the Supreme Lord of even Indra and the other celestials.<sup>49</sup> Thou art he that has multiplied himself infinitely in the form of all existent and non-existent things. Thou art the upholder of both Mahat and all the innumerable combinations of the five primal elements. Thou art the primeval Ignorance or Tamas that is known by the name of Rāhu. Thou art infinite. Thou art the supreme End that is attained by the Emancipate. Thou art fond of dancing. Thou art he that is always engaged in dancing. Thou art he that causes others to dance. Thou art the friend of the universe.<sup>50</sup> Thou art he whose aspect is calm and mild. Thou art endued with penances puissant enough to create and destroy the universe. Thou art he who binds all creatures with the bonds of thy illusion. Thou art he that transcends destruction. Thou art he who dwells on a mountain (*viz.*, Kailāsa). Thou transcendest all bonds and art unattached in respect of all things, like Space. Thou art possessed of a thousand arms. Thou art victory. Thou art that perseverance which leads to success or victory. Thou art without idleness or procrastination that interferes with per-

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\* Sound, only when manifested, becomes perceptible. When unmanifest and lying in the womb of eternal space, it is believed to have an existence. Unmanifest Brahma is frequently represented as 'anāhatah cāvdaḥ' or unstruck sound.—T.

† These four ways are, as enumerated by Commentator, Viṣṇu, Taijasa, Prājña, Cīvadhyanā.—T.

severing activity.<sup>51</sup> Thou art dauntless. Thou art fear. Thou art he who put a stop to Vali's sacrifice.\* Thou fulfillest the desires of all thy devotees. Thou art the destroyer of Daksha's sacrifice. Thou art amiable. Thou art slightly amiable.<sup>52</sup> Thou art exceedingly fierce and robbest all creatures of their energy. Thou art the slayer of the Asura Vala. Thou art always cheerful. Thou art of the form of wealth which is coveted by all. Thou hast never been vanquished.† There is none more adorable than thou. Thou art he who utters deep roars (in the form of Ocean). Thou art that which is so deep that no one can measure it (because thou art of the form of space). Thou art he whose puissance and the might of whose companions and bull have never been measured by anybody.<sup>53</sup> Thou art the tree of the world (whose roots extend upwards and branches hang downwards). Thou art the banian.‡ Thou art he that sleeps on a banian leaf when the universe, after dissolution, becomes one infinite expanse of waters. Thou art he that shows compassion to all worshippers, assuming, as thou listest, the form of Hari or Hara or Ganeṣa or Arka or Agni or Wind, &c. Thou art possessed of teeth that are exceedingly sharp (since thou art competent to chew innumerable worlds even as one munches nuts and swallows them speedily). Thou art of vast dimensions in respect of thy form. Thou art possessed of a mouth that is vast enough to swallow the universe at once.<sup>54</sup> Thou art he whose troops are adored everywhere.§ Thou art he who dispelled all the fears of the deities when the prince of elephants had to be captured. Thou art the seed of the universe. Thou

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\* It may also mean that thou art he called Buddha who preached against all sacrifices.—T.

† The Commentator explains that Mahādeva's defeat at the hands of Krishna in the city of Vāna was due to Mahādeva's kindness for Krishna, even as Krishna broke his own vow of never taking up arms in the battle Kurukshetra, for honoring his worshipper Bhishma who had vowed that he would compel Krishna to take up arms.—T.

‡ The sense is this: when the universal destruction comes and all becomes a mighty expanse of water, there appears a banian under whose shade the immortal Rishi Mārkaṇḍeya sees a boy who is Mahaviṣṇu.—T.

§ It may also mean that thou art he at whose approach all the Daitya troops fled in all directions.—T.

art he who has for his vehicle the same bull that forms again the device on his banner in battle. Thou hast Agni for thy soul. Thou art Surya who has green steeds yoked unto his car. Thou art the friend of Jiva. Thou art he that is conversant with the proper time for the accomplishment of all religious acts.<sup>55</sup> Thou art he unto whom Vishnu had paid his adorations (for obtaining his celebrated discus). Thou art Vishnu. Thou art the ocean. Thou art the Mare's head that ranges within the ocean, ceaselessly vomiting fire and drinking the saline waters as if they were sacrificial butter. Thou art Wind, the friend of Agni. Thou art of tranquil soul like the ocean when at rest and unstirred by the mildest breeze. Thou art Agni that drinks the libations of clarified butter poured in sacrifices with the aid of Mantras.<sup>56</sup> Thou art he whom it is difficult to approach. Thou art he whose effulgence spreads over the infinite universe. Thou art ever skilful in battle. Thou art well conversant with the time when one should engage in battle so that victory may be achieved. Thou art that science which treats of the motions of heavenly bodies.\* Thou art of the form of success or victory. Thou art he that possesses a body for all time (for thy body is never subject to destruction).<sup>57</sup> Thou art a house-holder for thou wearest a tuft of hair on thy head. Thou art a Sanyāsin for thy head is bald. Thou wearest matted locks on thy head (being, as thou art, a Vānaprastha).† Thou art distinguished for thy fiery rays (for the effulgent path by which the righteous proceed is identical with thee). Thou art he that appears in the firmament of the heart encased in the body of every creature.‡ Thou art he who enters into the cranium (brain) of every creature. Thou

\* *I. e.*, thou art Time itself. This is the implication.—T.

† By these three names what is indicated is that Mahādeva is a householder, a Sanyāsin, and a forest-recluse. House-holders bear a tuft of hair on their heads. Sanyāsins have bald heads, while forest-recluses or Vānaprasthas have matted locks.—T.

‡ The sense is that Brahma is felt by every one in the firmament of his own heart. Mahādeva, as identical with Brahma, is displayed in the heart that is within the physical case. Hence, he may be said to take birth or appear in his effulgence within every one's body.—T.

bearest the wrinkles of age. Thou bearest the bamboo flute. Thou hast also the tabour. Thou bearest the musical instrument called Tāli. Thou hast the wooden vessel used for husking grain. Thou art he who covers that illusion which covers Yama\*.<sup>58</sup> Thou art an astrologer inasmuch as thy understanding is always directed towards the motion of the wheel of Time which is made up of the luminaries in the firmament. Thou art Jiva whose understanding is directed to things that are the result of the attributes of Sattwa, Rajas, and Tamas. Thou art that in which all things merge when dissolution overtakes them. Thou art stable and fixed, there being nothing in thee that is subject to change or mutation of any kind. Thou art the Lord of all creatures. Thy arms extend all over the vast universe. Thou art displayed in innumerable forms that are but fractions of thyself. Thou pervadest all things.† Thou art he that has no mouth (for thou enjoyest not the objects of thy own creation).<sup>59</sup> Thou art he who frees thy creatures from the bonds of the world. Thou art easily attainable.‡ Thou art he that manifested himself with a golden mail.§ Thou art he that appears in the phallic emblem. Thou art he that wanders in the forests in quest of fowls and animals. Thou art he that wanders over the whole Earth. Thou art he that is omnipresent.<sup>60</sup> Thou art the blare that is produced by all the trumpets blown in the three worlds. Thou art he that has all creatures for his relatives.¶ Thou art of the form of a snake (for thou art identical with the mighty Nāga named Cesha). Thou art he that lives in mount: in caves (like Jaigishavya or any other Yogin). Thou

\* 'Kālakatankatah' is explained by the Commentator as follows:— 'Kāla' is 'Yama'. He is covered over with the illusion of the Supreme Deity. That all-covering illusion, again, has the Supreme Deity for its cover. Thou art that Supreme Deity.—T.

† 'Vibhāga' and 'Sarvaga', the Commentator explains, are used for indicating that thou art the universe as 'Vyashti' and 'Samashti'.—T.

‡ Some editions read 'suçaranah,' meaning thou art he who well protects the universe.—T.

§ The golden mail being the illusion of the Supreme Deity in consequence of which the universe has become displayed.—T.

¶ Thou art Paçupati; 'ātodyāh pratodanārḥah paçavah yasya iti'.—T.

art identical with Guha (the celestial generalissimo). Thou wearest garlands of flowers. Thou art he who enjoys the happiness that springs from the possession of worldly objects.\*<sup>61</sup> Thou art he from whom all creatures have derived their three states of birth, existence, and destruction. Thou art he that upholds all things that exist or occur in the three stages of Time, viz., the Past, the Present, and the Future. Thou art he that frees creatures from the effects of all acts belonging to previous lives as well as those accomplished in the present life and from all the bonds due to Ignorance and Desire. Thou art he who is the binder of Asura chiefs. Thou art he who is the slayer of foes in battle.†<sup>62</sup> Thou art that which is attainable by knowledge alone. Thou art Duvāsas. Thou art he who is waited upon and adored by all the righteous. Thou art he who causes the fall of even Brahman and the others. Thou art he that gives unto all creatures the just share of joy and grief that each deserves according to his own acts. Thou art he that is incomparable. Thou art well conversant with the shares that are given and appropriated in sacrifices.‡<sup>63</sup> Thou residest in every place. Thou wanderest everywhere. Thou art he that has mean vestments.§ Thou art Vāsava. Thou art immortal. Thou art identical with the Himavat mountains. Thou art the maker of pure gold. Thou art without acts. Thou upholdest in thyself the fruits of all acts. Thou art the foremost of all creatures that are regarded as upholders.¶<sup>64</sup> Thou

\* The Commentator explains that 'Tarangavit,' which is literally 'conversant with waves,' means one that is acquainted with the joys or pleasures that arise from the possession or enjoyment of worldly things, for such joys may truly be likened to waves which appear and disappear on the bosom of the sea or ocean of Eternity.—T.

† The Commentator explains that the binder of Asura chiefs refers to the Supreme Deity's form of Vishnu, in which he had bound Vali the chief of the Asuras. The plural form has reference to successive Kalpas.—T.

‡ The sense is that thou art he that is well conversant with the ritual of sacrifices.—T.

§ Or, it may mean that thou art he that has no vestments, for no vestments can cover thy vast limbs.—T.

¶ Those that uphold others are, for example, the elephants that stand

art he that has bloody eyes. Thou art he that has eyes whose vision extends over the infinite universe. Thou art he that has a car whose wheels are ever victorious. Thou art he that is possessed of vast learning. Thou art he that accepts thy devotees for thy servants. Thou art he that restrains and subjugates thy senses. Thou art he that acts. Thou wearest clothes whose warp and woof are made of snakes.<sup>65</sup> Thou art Supreme. Thou art he who is the lowest of the celestials.\* Thou art he that is well-grown. Thou ownest the musical instrument called Kāhala. Thou art the giver of every wish. Thou art the embodiment of grace in all the three stages of Time, viz., the Past, the Present, and the Future. Thou art possessed of might that is always well spent. Thou art he who had assumed the form of Valarāma (the elder brother of Krishna).<sup>66</sup> Thou art the foremost of all coveted things, being Emancipation or the highest of all ends to which creatures attain. Thou art the giver of all things. Thy face is turned towards all directions. Thou art he from whom diverse creatures have sprung even as all forms have sprung from space or are modifications of that primal element. Thou art he who falls into the pit called Body.† Thou art he that is helpless (since, falling into the pit constituted by the body, thou canst not transcend the sorrow that is thy portion). Thou residest in the firmament of the heart.<sup>67</sup> Thou art exceedingly fierce in form. Thou art the Deity called Ançu. Thou art the companion of Ançu and art called Aditya. Thou art possessed of innumerable rays. Thou art endued with dazzling effulgence. Thou hast the speed of the Wind.‡ Thou art possessed of speed that is grater than that of the Wind. Thou art possessed of the speed of the mind. Thou enjoyest all things, being invested with Igno-

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at the different points of the compass, the snake Cesha, &c. What is said here is that thou art the best of all these or all such beings.—T.

\* The sense is that thou art Vishnu who is the foremost of the celestials and thou art Agni who is the lowest of the celestials; i. e., thou art all the celestials.—T.

† The body is as it were a pit into which the soul falls, determined by Desire and Ignorance.—T.

‡ 'Vasu,' the Commentator explains, indicates the Wind, for it means that which establishes all things into itself.—T.

rance.\*<sup>68</sup> Thou dwellest in every body. Thou dwellest with Prosperity as thy companion. Thou art he that imparts knowledge and instruction. Thou art he who imparts instruction in utter silence. Thou art he that observes the vow of taciturnity (for thou instructest in silence). Thou art he who passes out of the body for looking at the soul.† Thou art he that is well-adored. Thou art the giver of thousands (since the Lord of all the treasures derived those treasures of his from thee).<sup>69</sup> Thou art the prince of birds, (being Garuda the son of Vinatā and Kaçyapa). Thou art the friend that renders aid. Thou art possessed of exceeding effulgence (for thy splendour is like that of a million suns risen together). Thou art the Master of all created beings. Thou art he who provokes the appetites. Thou art the deity of Desire. Thou art of the form of lovely women that are coveted by all. Thou art the tree of the world. Thou art the Lord of Treasures. Thou art the giver of fame.<sup>70</sup> Thou art the Deity that distributes unto all creatures the fruits (in the form of joys and griefs) of their acts. Thou art thyself those fruits which thou distributest. Thou art the most ancient (having existed from a time when there was no other existent thing). Thou art competent to cover with a single footstep of thine all the three worlds. Thou art the dwarf who deceived the Asura chief Vali (and depriving him of his sovereignty restored it unto Indra). Thou art the Yogin crowned with success (like Sanatkumāra and others). Thou art a great Rishi (like Vaçishtha and others). Thou art one whose objects are always crowned with success (like Rishava or Dattātreyā). Thou art a Sanyāsin (like Yājñavalkya and others).<sup>71</sup> Thou art he that is adorned with the marks of the mendicant order. Thou art he that is without such marks.‡ Thou art he that transcends the usages of the mendicant order. Thou art he that assures all creatures from every sort of fear. Thou art without any passions thyself (so that glory and humiliation are alike to

\* 'Niṣācharah' is one acting through 'niṣā' or 'Avidyā,' i. e., one who enjoys all objects, implying Jiva invested with Ignorance.—T.

† The Soul can view the Soul or itself, if it can transcend the body with the aid of Yoga.—T.

‡ The Commentator explains that the first word means that thou art 'Hansa' and that the second word means thou art 'Paramahansa,'—T.

thee). Thou art he that is called the celestial generalissimo. Thou art that Viçākha who took his rise from the body of the celestial generalissimo when Indra hurled his thunder-bolt at him. Thou art he who enjoys the sixty topics or heads of objects in the universe. Thou art the Lord of the senses (for these achieve their respective functions, guided by thee),<sup>72</sup> Thou art he that is armed with the thunder-bolt (and that rives mountains). Thou art infinite. Thou art the stupefier of Daitya ranks on the field of battle. Thou art he that moves his car in circles among his own ranks and that makes similar circles among the ranks of foes and devastating them comes back safe and sound. Thou art he that is conversant with the lowest depth of the world's ocean (in consequence of thy knowledge of Brahma). Thou art he called Madhu (who has founded the race in which Krishna has taken his birth). Thou hast eyes whose color resembles that of honey.<sup>73</sup> Thou art he that has taken birth after Vrihaspati.\* Thou art he that does the acts which Adhyaryus have to do in sacrifices. Thou art he who is always adored by persons whatever their modes of life. Thou art devoted to Brahma. Thou wanderest amongst the habitations of men in the world (in consequence of thy being a mendicant). Thou art he that pervadest all beings. Thou art he that is conversant with truth.<sup>74</sup> Thou knowest and guidest every heart. Thou art he that overspreads the whole universe. Thou art he that collects or stores the good and bad acts of all creatures in order to award them the fruits thereof. Thou art he that lives during even the night that follow the universal dissolution. Thou art the wielder of the bow called Pināka. Thou residest in even the Daityas that are the marks at which thou shootest thy arrows. Thou art the author of prosperity. Thou art the mighty ape that aided Vishnu in the incarnation of Rāma in his expedition against Rāvana.<sup>75</sup> Thou art the lord of those Ganas that are thy associates. Thou art each member of those diverse Ganas. Thou art he that gladdens all creatures. Thou art the enhancer

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\* 'Vārhaspatya' is a word that is applied to a priest. The deities first got their priest for assisting them at their sacrifices. Human beings then got theirs. Those born after Vrihaspati are Vārhaspatyas.—T.



of the joys of all.\* Thou takest away the sovereignty and prosperity of even such high beings as Indra and others. Thou art the universal slayer in the form of Death. Thou art he that resides in the four and sixty *Kalas*. Thou art very great. Thou art the Grandsire (being the sire of the great sire of all).<sup>76</sup> Thou art the supreme phallic emblem that is adored by both deities and Asuras. Thou art of agreeable and beautiful features. Thou art he who causes all beings to comprehend the diverse kinds of proofs that exist as evidence of all ideas and notions. Thou art the lord of vision and the other proofs of all ideas derived from the senses. Thou art the Lord of Yoga (in consequence of thy aid being necessary for withdrawing all the senses into the heart and combining them together in that place. Thou art he that upholds the *Krita* and the other ages (by causing them to run ceaselessly).<sup>77</sup> Thou art the Lord of seeds (in consequence of thy being the giver of the fruits of all acts good and bad). Thou art the original cause of such seeds. Thou actest in the ways that have been pointed out in the scriptures beginning with those that treat of the Soul. Thou art he in whom reside might and the other attributes. Thou art the *Mahābhārata* and other histories of the kind. Thou art the treatises called *Mimāṃsā*. Thou art *Gautama* (the founder of the science of dialectics). Thou art the author of the great treatise on Grammar that has been named after the Moon.<sup>78</sup> Thou art he who chastises his foes. Thou art he whom none can chastise. Thou art he who is sincere in respect of all his religious acts and observances. Thou art he that becomes obedient to those that are devoted to thee. Thou art he that is capable of reducing others to subjection. Thou art he who fomented quarrels among the deities and the Asuras. Thou art he who has created the four and ten worlds (beginning with *Bhu*). Thou art the protector and cherisher of all Beings commencing from *Brahman* and ending with the lowest forms of vegetable life (like grass and straw). Thou art the Creator of even the five original elements. Thou art he that

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\* This word 'Nandivardhanah' may also mean he that withdraws or takes away the joys previously conferred.—T.

never enjoys anything (for thou art always unattached).<sup>79</sup> Thou art free from deterioration. Thou art the highest form of felicity. Thou art a deity proud of his might. Thou art Cakra. Thou art the chastisement that is spoken of in treatises on morality and inflicted on offenders. Thou art of the form of that tyranny which prevails over the world. Thou art of pure Soul. Thou art stainless, (being above faults of every kind). Thou art worthy of adoration. Thou art the world that appears and disappears ceaselessly.<sup>80</sup> Thou art he whose grace is of the largest measure. Thou art he that has good dreams. Thou art a mirror in which the universe is reflected. Thou art he that has subjugated of all internal and external foes. Thou art the maker of the Veda. Thou art the maker of those declarations that are contained in the Tantras and the Purāṇas and that are embodied in language that is human.\* Thou art possessed of great learning. Thou art the grinder of foes in battle.<sup>81</sup> Thou art he that resides in the awful clouds that appear at the time of the universal dissolution. Thou art most terrible (in consequence of the dissolution of the universe that thou bringest about). Thou art he who succeeds in bringing all persons and all things into thy subjection. Thou art the great Destroyer. Thou art he that has fire for his energy. Thou art he whose energy is mightier than fire. Thou art the Yuga-fire that consumes all things. Thou art he that is capable of being gratified by means of sacrificial libations. Thou art water and other liquids that are poured in sacrifices with the aid of Mantras.<sup>82</sup> Thou art, in the form of the Deity of Righteousness, the scatterer of the fruits that attach to acts good and bad. Thou art the giver of felicity. Thou art always endued with effulgence. Thou art of the form of fire. Thou art of the complexion of the emerald. Thou art always present in the phallic emblem. Thou art the source of blessedness. Thou art incapable of being baffled by anything in the prosecution of your objects.<sup>83</sup> Thou art the giver of blessings. Thou art of the form of blessedness. Thou art he unto whom is given a

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\* The language of the Veda is divine. That of the scriptures is human.—T.

share of sacrificial offerings. Thou art he who distributeḥ unto each his share of what is offered in sacrifices. Thou art endued with great speed. Thou art he that is dissociated from all things. Thou art he that is possessed of the mightiest limb. Thou art he that is employed in the act of generation.<sup>84</sup> Thou art of a dark complexion, (being of the form of Vishnu). Thou art of a white complexion, (being of the form of Sāmva the son of Krishna). Thou art the senses of all embodied creatures. Thou art possessed of vast feet. Thou hast vast hands. Thou art of vast body. Thou art endued with wide-extending fame.<sup>85</sup> Thou hast a vast head.\* Thou art of vast measurements. Thou art of vast vision. Thou art the home of the darkness of ignorance. Thou art the Destroyer of the Destroyer. Thou art possessed of vast ears. Thou hast vast lips. Thou art he that has vast cheek.<sup>86</sup> Thou hast a vast nose. Thou art of a vast throat. Thou hast a vast neck. Thou art he that tears the bond of body.† Thou hast a vast chest. Thou hast a vast bosom. Thou art the inner soul which resides in all creatures. Thou hast a deer on thy lap.<sup>87</sup> Thou art he from whom innumerable worlds hang down like fruits hanging down from a tree. Thou art he who stretches his lips at the time of the universal dissolution for swallowing the universe. Thou art the ocean of milk. Thou hast vast teeth. Thou hast vast jaws. Thou hast a vast tongue. Thou hast a vast mouth.<sup>88</sup> Thou hast vast nails. Thou hast vast bristles.‡ Thou hast hair of infinite length. Thou hast a vast stomach. Thou hast matted locks of vast length. Thou art ever cheerful. Thou art of the form of grace. Thou art of the form of belief. Thou art he that has mountains for his bow (or weapons in battle).<sup>89</sup> Thou art he that is full of affection to all creatures like a parent towards his offspring. Thou art he that has no affection. Thou art unvanquished. Thou art exceedingly de-

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\* Literally, crown of the head —T.

† *I. e.*, that succeeds in effecting his Emancipation.—T.

‡ 'Mahānakha' refers to the incarnation of Narasingha or the Man-lion assumed for slaying the Daitya Hiranyakaśipu the father of Prahlāda. 'Mahāroman' has reference to the form of the mighty or vast Boar that the Supreme Deity assumed for raising the submerged Earth on his tusks.—T.

voted to (Yoga) contemplation.\* Thou art of the form of the tree of the world.† Thou art he that is indicated by the tree of the world.‡ Thou art never satiated when eating (because of thy being of the form of fire, for of all elements, fire is never satiated with the quantity offered it for consumption). Thou art he that has the Wind for thy vehicle for going from place to place (in consequence of thy identity with fire).<sup>90</sup> Thou art he that rangest over hills and little eminences. Thou art he that has his residence on the mountains of Meru. Thou art the chief of the celestials. Thou hast the Atharvans for thy head. Thou hast the Sāmāns for thy mouth. Thou hast the thousand Richs for thy immeasurable eyes.<sup>91</sup> Thou hast the Yajushes for thy feet and hands.§ Thou art the Upanishats. Thou art the entire body of ritual (occurring in the scriptures). Thou art all that is mobile. Thou art he whose solicitations are never unfulfilled. Thou art he who is always inclined to Grace. Thou art he that is of beautiful form.<sup>92</sup> Thou art of the form of the good that one does to another. Thou art that which is dear. Thou art he that always advances towards thy devotees (in proportion as these advance for meeting thee). Thou art gold and other precious metals that are held dear by all. Thy effulgence is like that of burnished gold. Thou art the navel (of the universe). Thou art he that makes the fruits of sacrifices grow (for the benefit of those that perform sacrifices to thy glory). Thou art of the form of that faith and devotion which the righteous have in respect of sacrifices. Thou art the artificer of the universe. Thou art all that is immobile (in the form of mountains and other inert objects).<sup>93</sup> Thou art the two and ten

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\* 'Mahāmuni' may mean either one that is very 'mananaçilah' or one that is exceedingly taciturn.—T.

† How the world has been likened to a tree has been explained in the Moksha sections of the Cānti Parvan.—T.

‡ This is explained in the sense of no one being able to enquire after Brahma unless he has a body, however subtile, with the necessary senses and understanding. It may also mean that the tree of the world furnishes evidence of the existence of the Supreme Deity.—T.

§ Both the Vernacular translators have rendered many of these names most carelessly. The Burdwan translator takes 'Yaju' as one name and 'Padabhuja' as another. This is very absurd.—T.

states through which a person passes.\* Thou art he that causes fright (by assuming the intermediate states between the ten enumerated). Thou art the beginning of all things. Thou art he that unites Jiva with Supreme Brahma through Yoga. Thou art identifiable with that Yoga which causes such a union between Jiva and Supreme Brahma. Thou art unmanifest (being the deepest stupefaction). Thou art the presiding deity of the fourth age (in consequence of thy identity with lust and wrath and cupidity and other evil passions that flow from that deity).†<sup>94</sup> Thou art eternal Time (because of thy being of the form of that ceaseless succession of birth and death that goes on in the universe). Thou art of the form of the Tortoise.‡ Thou art worshipped by the Destroyer himself.<sup>95</sup> Thou livest in the midst of associates. Thou admittest thy devotees as members of thy Gana. Thou hast Brahman himself for the driver of thy car. Thou sleepest on ashes§ Thou protectest the universe with ashes.¶ Thou art he whose body is made of ashes.§ Thou art the tree that grants the fruition of all wishes.

\* These are the ten previously enumerated, beginning with residence in the mother's womb and ending with death as the tenth, with heaven the eleventh and Emancipation the twelfth.—T.

† It should be remembered that Kali which is either the age of sinfulness or the presiding deity of that age and, therefore, a malevolent one, is highly propitious to Emancipation. The world being generally sinful, those who succeed in living righteously in this age or under the sway of this malevolent deity, very quickly attain to heaven if heaven be their object, or Emancipation if they strive for Emancipation.—T.

‡ Implying that thou assumest the form of the constellation called the Great Bear, and moving onward and onward in space causest the lapse of time. This constellation, in Hindu astronomy, is known by the name of 'Ciṣumāra' because of its resemblance with the form of a tortoise.—T.

§ The word 'bhashma,' meaning ashes, literally signifies anything that dispels sins, tears off all bonds, and cures every disease. Ashes are used by Sanyāsins for rubbing their bodies as a mark of their having consumed every sin and cut off every bond and freed themselves from all diseases.—T.

¶ Mahādeva gave a quantity of ashes to his devotees for protecting them from sin.—T.

§ Vide the story of Mankanaka. The Rishi of that name, beholding

Thou art of the form of those that constitute thy Gana.<sup>96</sup> Thou art the protector of the four and ten regions. Thou transcendest all the regions. Thou art full, (there being no deficiency). Thou art adored by all creatures. Thou art white (being pure and stainless). Thou art he that has his body, speech, and mind, perfectly stainless. Thou art he who has attained to that purity of existence which is called Emancipation. Thou art he who is incapable of being stained by impurity of any kind. Thou art he who has been attained to by the great preceptors of old.<sup>97</sup> Thou residest in the form of Righteousness or duly in the four modes of life. Thou art that Righteousness which is of the form of rites and sacrifices. Thou art of the form of that skill which is possessed by the celestial artificer of the universe. Thou art he who is adored as the primeval form of the universe. Thou art of vast arms. Thy lips are of a coppery hue. Thou art of the form of the vast waters that are contained in the Ocean. Thou art exceedingly stable and fixed (being of the form of mountains and hills).<sup>98</sup> Thou art Kapila. Thou art brown. Thou art all the hues whose mixture produces white. Thou art the period of life. Thou art ancient. Thou art recent. Thou art a Gandharva. Thou art the mother of the celestials in the form of Aditi (or the mother of all things, in the form of Earth). Thou art Garuda, the prince of birds, born of Vinatā by Kaçyapa otherwise called Tārکشya. Thou art capable of being comprehended with ease. Thou art of excellent and agreeable speech.<sup>99</sup> Thou art he that is armed with the battle axe. Thou art he that is desirous of victory. Thou art he that assists others in the accomplishment of their designs.\* Thou art an excellent friend.†

vegetable juice issuing from his body, began to dance in joy. The whole universe, overpowered by a sympathetic influence, began to dance with him. At this, for protecting the universe, Mahādeva showed himself to Mankanaka and, pressing his fingers, brought out a quantity of ashes, thus showing that his body was made of ashes.—T.

\* 'Anukāri' literally means an accessory. In the form of Vishnu or Krishna, the supreme Deity address himself to aid Arjuna in slaying Bhishma.—T.

† As Krishna the friend of Arjuna.—T.

Thou art he that bears a Vinā made of two hollow gourds. Thou art of terrible wrath (which thou displayest at the time of the universal dissolution). Thou ownest for thy offspring beings higher than men and deities (*viz.*, Brahman and Vishnu). Thou art of the form of that Vishnu who floats on the waters after the universal dissolution. Thou devourest all things with great ferocity. Thou art he that procreates offspring. Thou art family and race, continuing from generation to generation. Thou art the blare that a Bambu flute gives out. Thou art faultless. Thou art he every limb of whose body is beautiful. Thou art full of illusion. Thou dost good to others without expecting any return. Thou art Wind. Thou art Fire.<sup>100</sup> Thou art the bonds of the world which bind Jiva. Thou art the creator of those bonds. Thou art the tearer of such bonds. Thou art he that dwells with even the Daityas (who are the foes of all sacrifices). Thou dwellest with those that are the foes of all acts (and that have abandoned all acts). Thou art of large teeth, and thou art of mighty weapons.<sup>101</sup> Thou art he that has been greatly censured. Thou art he that stupefied the Rishis dwelling in the Dārukā forest. Thou art he that did good unto even thy detractors, *viz.*, those Rishis residing in the Dārukā forest. Thou art he who dispels all fears and who dispelling all the fears of those Rishis; gave them Emancipation. Thou art he that has no wealth (in consequence of his inability to procure even his necessary wearing apparel. Thou art the lord of the celestials. Thou art the greatest of the gods (in consequence of thy being adored by even Indra and the others that are regarded as the highest of the celestials). Thou art an object of adoration with even Vishnu. Thou art the slayer of those that are the foes of the deities.<sup>102</sup> Thou art he that resides (in the form of the snake Cesha) in the nethermost region.\* Thou art invisible but capable of being comprehended, even as the wind which though invisible is perceived by every body. Thou art he whose knowledge extends to the roots of

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\* In the Paurāṇik myth, the Earth is described as being supported in empty space by a mighty snake called Cesha. Mahādeva is that Cesha otherwise called Ananta.—T.

everything and unto whom all things, even in their inner nature, are known. Thou art the object that is enjoyed by him that enjoys it. Thou art he among the eleven Rudras who is called Ajaikapāt. Thou art the sovereign of the entire universe. Thou art of the form of all Jivas in the universe (in consequence of thy being covered by the three well-known attributes of Sattwa, Rajas, and Tamas). Thou art he that is not subject to those three attributes. Thou art he that transcends all attributes and is a state of pure existence which is incapable of being described with the aid of any adjective that language can yield.<sup>103</sup> Thou art the prince of physicians called Dhanwantari. Thou art a comet (in consequence of the calamities that flow from thee unto the sinful). Thou art the celestial generalissimo called Skanda. Thou art the king of the Yakshas, called Kuvera, who is thy inseparable associate and who is the Lord of all treasures in the world. Thou art Dhātri. Thou art Cakra. Thou art Vishnu. Thou art Mitra. Thou art Tashtri (the celestial artificer). Thou art the Pole star. Thou art he that upholds all things. Thou art he called Prabhāva amongst the Vasus.<sup>104</sup> Thou art the wind which is capable of going everywhere, (being the thread-soul that connects all things in the universe). Thou art Aryaman. Thou art Savitri. Thou art Ravi. Thou art that ancient king of great celebrity known by the name of Ushangu. Thou art he who protects all creatures in diverse ways. Thou art Māndhātri (because of thy competence to gratify all creatures). Thou art he from whom all creatures start into life.<sup>105</sup> Thou art he who exists in diverse forms. Thou art he who causes the diverse hues to exist in the universe. Thou art he who upholds all desires and all attributes (because of these flowing from thee). Thou art he who has the lotus on thy navel.\* Thou art he within his womb are innumerable mighty creatures. Thou art of face as beautiful as the moon. Thou art wind. Thou art fire.<sup>106</sup> Thou art possessed of exceeding might. Thou art endued with tranquillity of soul. Thou art old. Thou art he that is known with

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\* *I. e.*, Mahā Vishnu, from whose navel arose the primeval lotus within which was born Brahma.—T.



the aid of Righteousness.\* Thou art Lakshmi. Thou art the maker of the field of those actions (by which persons adore the supreme Deity). Thou art he who lives in the field of action. Thou art the soul of the field of action. Thou art the medicine or provoker of the attributes of sovereignty and the others.†<sup>107</sup> All things lie in thee (for, as the Crutis declare, all things become one in thee, thyself being of the nature of that unconciousness which exhibits itself in dreamless slumber). Thou art the lord of all creatures endued with life-breaths. Thou art the god of the gods. Thou art he who is attached to felicity. Thou art Sat (in the form of cause). Thou art Asat (in the form of effect). Thou art he who possesses the best of all things.<sup>108</sup> Thou art he who resides on the mountains of Kailāsa. Thou art he who repairs to the mountains of Himavat. Thou wastest away all things beside thee like a mighty current washing away trees and other objects standing on its banks. Thou art the maker of Pushkara and other large lakes and pieces of natural water. Thou art possessed of knowledge of infinite kinds. Thou art the giver of infinite blessings.<sup>109</sup> Thou art a merchant (who conveys the goods of this country to that and brings the goods of that country to this for the convenience of human beings). Thou art a carpenter. Thou art the tree (of the world that supplies the timber for thy axe). Thou art the tree called Vakula (*Mimusops Elengi*, Linn). Thou art the sandal-wood tree (*Santalum album*, Linn). Thou art the tree called Chechada (*Alstonia Scholaris*, syn. *Echitis Scholaris*, Roxb). Thou art he whose neck is very strong. Thou art he whose shoulder-joint is vast. Thou art not restless (but endued with steadiness in all thy acts and in respect of all thy

\* The Bombay text has a misprint. It reads 'Punya-chanchu' for 'Punya-chunchu.' In printing the Commentary also, the well-known grammatical Sutra 'vittanṇchunchu &c.' is printed as 'vrittanṇchanchu &c.' The Burdwan translator repeats the misprint in his rendering. K. P. Singha avoids it.—T.

† The word 'Kurukshetra' or its abbreviation 'Kuru' means the field or department of action. It means also the actual field, so called, on which king Kuru performed his penances, and which is so sacred that its very dust cleanses a person of all sins.—T.

faculties). Thou art the principal herbs and plants with their produce (in the form of rice and wheat and the other varieties of grain).<sup>110</sup> Thou art he that grants success upon others in respect of the objects upon which they bestow their heart. Thou art all the correct conclusions in respect of both the Vedas and Grammar.\* Thou art he who utters leonine roars. Thou art endued with leonine fangs. Thou ridest on the back of a lion for performing thy journeys. Thou ownest a car that is drawn by a lion.<sup>111</sup> Thou art he called the truth of truth.† Thou art he whose dish or plate is constituted by the Destroyer of the universe.‡ Thou art always engaged in seeking the good of the worlds. Thou art he who rescues all creatures from distress (and leads them to the felicity of Emancipation). Thou art the bird called Sāranga. Thou art a new swan. Thou art he who is displayed in beauty in consequence of the crest thou bearest on thy head (like the cock or the peacock). Thou art he who protects the place where assemblies of the wise sit for dispensing justice.<sup>112</sup> Thou art the abode of all creatures. Thou art the cherisher of all creatures. Thou art Day and Night (which are the constituent elements of Eternity). Thou art he that is without fault and, therefore, never censured. Thou art the upholder of all creatures. Thou art the refuge of all creatures. Thou art without birth. Thou art existent.<sup>113</sup> Thou art ever fruitful. Thou art endued with Dhāraṇā and Dhyāna and Samādhi. Thou art the steed Uchchaiṣravas. Thou art the giver of food. Thou art he who upholds the life-breaths of living creatures. Thou art endued with patience. Thou art possessed of intelligence. Thou art endued with exertion and cleverness. Thou art honored by all. Thou art the giver of the fruits of Righteousness and sin. Thou art the cherisher of the senses (for the senses succeed in performing their respective

\* The Commentator explains that 'Siddhārthah' means 'Siddhāntah,' and that the following compound is its adjective.—T.

† Literally, the Soul of real existence.—T.

‡ People eat off plates of silver or gold or of other metals. Mahādeva has for his plate Kāla or destroyer of the universe. Both the Vernacular translators have erred in rendering this word. K. P. Singha takes the compound as really consisting of two names, &c.—T.

functions in consequence of thee that presidest over them). Thou art the lord of all the luminaries. Thou art all collections of objects. Thou art he whose vestments are made of cow-hides. Thou art he who dispels the grief of his devotees.<sup>114</sup> Thou hast a golden arm. Thou art he who protects the bodies of Yogins who seek to enter their own selves. Thou art he who has reduced to nothingness all his foes.\* Thou art he the measure of whose gladness is very great. Thou art he who achieved victory over the deity of desire that is irresistible. Thou art he who has subjugated his senses.<sup>115</sup> Thou art the note called Gāndhāra in the musical octave. Thou art he who has an excellent and beautiful home (in consequence of its being placed upon the delightful mountains of Kailāsa). Thou art he who is ever attached to penances. Thou art of the form of cheerfulness and contentment. Thou art he called vast or infinite.† Thou art he in whose honor the foremost of hymns has been composed. Thou art he whose dancing is characterised by vast strides and large leaps. Thou art he who is adored with reverence by the diverse tribes of Apsaras.<sup>116</sup> Thou art he who owns a vast standard (bearing the device of the bull). Thou art the mountain of Meru. Thou art he who roves among all the summits of that great mountain. Thou art so mobile that it is very difficult to seize thee. Thou art capable of being explained by preceptors to disciples although thou art incapable of being described in words. Thou art of the form of that instruction which preceptors impart to disciples. Thou art he that can perceive all agreeable scents simultaneously or at the same instant of time.<sup>117</sup> Thou art of the form of the porched gates of cities and palaces. Thou art of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison. Thou art the Wind. Thou art of the form of fortified cities and towns encompassed by walls and moats. Thou art the prince of all winged creatures, (being, as

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\* The sense is that Mahādeva is the foremost of 'Sādhakas' or worshippers engaged in acquiring a particular object, for he has emaciated or reduced to nothingness all his foes in the form of all passions good and evil. 'Prakarshena tarukritāḥ arayah kāmādayo yena sah.'—T.

† 'Narah' is thus explained by the Commentator.—T.

thou art, of the form of Garuda. Thou art he who multiplies the creation by union of the opposite sexes. Thou art the first of all in respect of virtues and knowledge. Thou art superior to even him who is the first of all in virtues and knowledge. Thou transcendest all the virtues and knowledge.<sup>118</sup> Thou art eternal and immutable as also dependent on thyself. Thou art the master and protector of the deities and Asuras. Thou art the master and protector of all creatures. Thou art he who wears a coat of mail. Thou art he whose arms are competent to grind all foes. Thou art an object of adoration with even him who is called Suparvan in heaven.\*<sup>119</sup> Thou art he who grants the power of bearing or upholding all things.† Thou art thyself capable of bearing all things. Thou art fixed and steady (without being at all unstable). Thou art white or pure (being, as thou art, without any stain or blot). Thou bearest the trident that is competent to destroy (all things).‡ Thou art the grantor of bodies or physical forms unto those that constantly revolve in the universe of birth and death. Thou art more valuable than wealth. Thou art the conduct or way of the righteous (in the form of goodness and courtesy).<sup>120</sup> Thou art he who had torn the head of Brahman after due deliberation (and not impelled by mere wrath). Thou art he who is marked with all those auspicious marks that are spoken of in the sciences of palmistry and padology and phrenology and other branches of knowledge treating of the physical frame as the indicator of mental peculiarities. Thou art that wooden bar which is called the Aksha of a car and, therefore, art thou he who is attached to the car represented by the body. Thou art attached to all things (in consequence of thy pervading all things as their soul). Thou art endued with very great might,

\* The Commentator explains that he who is called Suparvan in heaven is otherwise called Mahān.—T.

† ‘Sarva-sahana-sāmarthya pradah’ as the Commentator explains. Hence, it means that Mahādeva is he who makes creatures competent to bear all things, i. e., all griefs and all joys, as also the influence all physical objects that is quietly borne without life being destroyed.—T.

‡ The etymology of ‘Hara’ is thus explained by the Commentator: ‘Hanti iti hā ṇulath; tam rāti or ādatte.’ This is very fanciful.—T.

being as thou art a hero of heroes.<sup>121</sup> Thou art the Veda. Thou art the Smritis, the Itihāsas, the Purāṇas, and other scriptures. Thou art the illustrious deity of every sacred shrine. Thou art he who has the Earth for his car. Thou art the inert elements that enter into the composition of every creature. Thou art he who imparts life into every combination of those inert elements. Thou art the Pranava and other sacred Mantras that instil life into dead matter. Thou art he that casts tranquil glances. Thou art exceedingly harsh (in consequence of thy being the destroyer of all things).<sup>122</sup> Thou art he in whom are innumerable precious attributes and possessions. Thou hast a body that is red. Thou art he who has all the vast oceans for so many ponds filled for thy drinking.\* Thou art the root of the tree of the world. Thou art exceedingly beautiful and shinest with surpassing grandeur. Thou art of the form of ambrosia or nectar. Thou art both cause and effect. Thou art an ocean of penances (being as thou art a great Yogin).<sup>123</sup> Thou art he that is desirous of ascending to the highest state of existence. Thou art he that has already attained to that state. Thou art he who is distinguished for the purity of his conduct and acts and observances. Thou art he who is possessed of great fame (in consequence of the Righteousness of his behaviour). Thou art the ornament of armies (being as thou art of the form of prowess and courage). Thou art he who is adorned with celestial ornaments. Thou art Yoga. Thou art he from whom flow eternal time measured by Yugas and Kalpas. Thou art he who conveys all creatures from place to place.†<sup>124</sup> Thou art of the form of Righteousness and sin and their intermixture (such as are displayed in the successive Yugas). Thou art great and formless. Thou art he who slew the mighty Asura that had approached against the sacred city of Vārānasi in the form of an infuriate elephant of vast proportions. Thou art of the

\* The sense is this : a 'nīpāna' is a shallow pond or ditch where cattle drink. The very oceans are the 'nīpānas' of Mahādeva.—T.

† The Commentator thinks that this has reference to the incarnation of 'Trivikrama,' i. e., the dwarf suddenly expanding his form till with two steps he covered Heaven and Earth and demanded space for his third step.—T.

form of death. Thou givest to all creatures such fruition of their wishes as accords with their merits. Thou art approachable. Thou art conversant with all things that are beyond the ken of the senses. Thou art conversant with the Tatwas (and, therefore, thoroughly fixed).<sup>125</sup> Thou art he who incessantly shines in beauty. Thou wearest garlands that stretch down from thy neck to the feet. Thou art that Hara who has the Moon for his beautiful eye. Thou art the salt ocean of vast expanse. Thou art the first three Yugas (*viz.*, Krita, Tretā, and Dwāpara). Thou art he whose appearance is always fraught with advantage to others.<sup>126</sup> Thou art he who has three eyes (in the form of the scriptures, the preceptor, and meditation). Thou art he whose forms are exceedingly subtile (being as thou art the subtile forms of the primal elements). Thou art he whose ears are bored for wearing jewelled Kundalas. Thou art the bearer of matted locks. Thou art the point (in the alphabet) which indicates the nasal sound. Thou art the two dots (in the alphabet) which indicate the sound of the aspirated *H*. Thou art possessed of an excellent face. Thou art the shaft that is shot by the warrior for compassing the destruction of his foe. Thou art all the weapons that are used by warriors. Thou art endued with patience capable of bearing all things.<sup>127</sup> Thou art he whose knowledge has arisen from the cessation of all physical and mental functions.\* Thou art he who has become displayed as Truth in consequence of the cessation of all other faculties. Thou art that note which, arising from the region called Gāndhāra, is exceedingly sweet to the ear. Thou art he who is armed with the mighty bow (called Pināka). Thou art he who is the understanding and the desires that exist in all creatures, besides being the supreme upholder of all beings. Thou art he from whom all acts flow.<sup>128</sup> Thou art that wind which rises at the time of the universal dissolution and which is capable of churning the entire universe even as the staff in the hands of the dairy-maid churns the milk in the milk-pot. Thou art he that is full. Thou art he that sees all things. Thou art the sound that arises from slapping palm

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\* *I. e.*, thou art possessed of Yoga-knowledge.—T.

against palm. Thou art he the palm of whose hand serves as the dish or plate whence to take his food. Thou art he who is possessed of an adamantine body. Thou art exceedingly great.<sup>129</sup> Thou art of the form of an umbrella. Thou art he who has an excellent umbrella. Thou art well known to be identical with all creatures. Thou art he who having put forth three feet covered all the universe with two and wanted space for the remaining one. Thou art he whose head is bald. Thou art he whose form is exceedingly ugly and fierce. Thou art he who has undergone infinite modifications and become all things in the universe. Thou art he who bears the well-known badge of Sanyāsa, viz., the stick. Thou art he who has a Kunda. Thou art he who is incapable of being attained to by means of acts.<sup>130</sup> Thou art he who is identical with the green-eyed king of beasts (viz., the lion). Thou art of the form of all the points of the compass. Thou art he who is armed with the thunder. Thou art he who has a hundred tongues. Thou art he who has a thousand feet and thousand heads.\* Thou art the lord and chief of the celestials. Thou art he that is made up of all the gods. Thou art the great Master or preceptor.<sup>131</sup> Thou art he who has a thousand arms. Thou art he who is competent to obtain the fruition of every wish. Thou art he whose protection is sought by every one. Thou art he who is the creator of all the worlds. Thou art he who is the great cleanser of all from every sin, in the form of shrines and sacred waters. Thou art he who has three high Mantras.† Thou art the youngest (son of Aditi and Kaṣyapa, in the form of the dwarf who is otherwise known by the name of Upendra and who beguiled the Asura Vali of his lordship of the three worlds and restored it to the chief of the celestials). Thou art both black and twany (being of the form which is known as Hari-Hara).<sup>132</sup> Thou art the maker of the Brāhmana's rod.‡ Thou art armed

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\* The two together form one name.—T. •

† These are Vija, Cakti, and Kilakāni. A 'kakud' is a hump or elevated place in the body.—T.

‡ The thin bamboo rod in the hand of the Brāhmana is mightier than the thunderbolt of Indra. The thunder scorches all existing objects upon which it falls. The Brāhmana's rod (which symbolizes the Brāh-

with the hundred-killer, the noose, and the dart. Thou art he that took his birth within the primeval lotus. Thou art he who is endued with a vast womb. Thou art he who has the Vedas in his womb. Thou art he who takes his rise from that infinite waste of waters which succeeds the dissolution of the universe.<sup>133</sup> Thou art he who is endued with rays of effulgent light. Thou art the creator of the Vedas. Thou art he who studies the Vedas. Thou art he who is conversant with the meaning of the Vedas. Thou art devoted to Brahma. Thou art the refuge of all persons devoted to Brahma. Thou art of infinite forms. Thou art the bearer of innumerable bodies. Thou art endued with irresistible prowess.\*<sup>134</sup> Thou art of soul or nature that transcends the three universal attributes (of Sattwa, Rajas, and Tamas). Thou art the lord of all Jivas. Thou art endued with the speed of the wind. Thou art possessed of the fleetness of the mind. Thou art always smeared with sandal-paste. Thou art the end of the stock of the primeval lotus.† Thou art he who brought the celestial cow Surabhi down from a superior station to an inferior one by denouncing a curse upon her.‡ Thou art that Brahman who was unable to see thy end.<sup>135</sup> Thou art adorned with a large wreath of Karnikāra flowers. Thou art adorned with a diadem of blue gems. Thou art the wielder of the bow called Pināka. Thou art the master of that knowledge which treats of Brahma.§ Thou art he who has subjugated his senses by the aid of thy knowledge of Brahma. Thou art he who bearest Gangā on thy head.¶ Thou art the husband of Umā the daughter of

mana's might in the form of his curse) blasts even unborn generations. The might of the rod is derived from Mahādeva.—T.

\* 'Sayambhuvan Tigmatejāh' is one name. The Commentator explains that Brahman could not look at Mahādeva; hence this reference to his prowess.—T.

† Brahman, after his birth within the primeval lotus, became desirous of seeing the end of the stalk of that lotus. He went on and on, without succeeding to find what he sought. The meaning of the word, therefore, by implication is that Mahādeva is infinite.—T.

‡ K. P. Singha renders this name erroneously.—T.

§ 'Umā' is another name for 'Brahmavidyā'.—T.

¶ Falling from the celestial regions, the river Gangā was held by



Himavat.<sup>136</sup> Thou art mighty (in consequence of thy having assumed the form of the vast Boar for raising the submerged Earth). Thou art he who protects the universe by assuming diverse incarnations. Thou art worthy of adoration. Thou that primeval Being with the equine head who recited the Vedas with a thundering voice. Thou art he whose grace is very great. Thou art the great subjugator. Thou art he who has slain all his foes (in the form of passions). Thou art both white and tawny (being as thou art half male and half female).<sup>\*137</sup> Thou art possessed of a body whose complexion is like that of gold.† Thou art he that is of the form of pure joy, (being, as thou art, above the five cases of which Jiva consists, viz., the Anna-maya, the Prāna-maya, the Manomaya, the Vijnāna-maya, and the Ānanda-maya ones). Thou art of a restrained soul. Thou art the foundation upon which rests that Ignorance which is called Pradhāna and which, consisting of the three attributes of Sattwa, Rajas, and Tamas, is the cause whence the universe has sprung. Thou art he whose faces are turned to every direction.‡ Thou art he who has three eyes (in the forms of the Sun, the Moon, and Fire). Thou art he who is superior to all creatures (in consequence of thy righteousness whose measure is the greatest).<sup>138</sup> Thou art the soul of all mobile and immobile beings. Thou art of the form of the subtle soul (which is incapable of being perceived). Thou art the giver of immortality in the form of Emancipation as the fruit of all acts of righteousness achieved by creatures without the

Mahādeva on his head, among his matted locks. At the earnest solicitations, then, of king Bhagiratha, he gave her out so that flowing along the surface of the Earth she met the ocean, first passing over the spot where the ashes of Bhagiratha's ancestors, the sixty thousand sons of king Sagara of the solar race, lay.—T.

\* This form is called Hara-Gauri, as explained before.—T.

† Some texts read 'Pritātmā,' implying 'one of contented soul.' The reading noticed by the Commentator is 'Pitātmā,' meaning 'gold-complexioned.' The Burdwan translator takes 'Pritātmā' and 'Paramātmā' as one name. This is not correct.—T.

‡ Mahādeva is represented as possessed of five heads, four on four sides and one above.—T.

desire of fruits.\* Thou art the preceptor of even those that are the gods of the gods. Thou art Vasu the son of Aditi. Thou art he who is endued with innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices.<sup>139</sup> Thou art Vyāsa, the author of the Purānas and other sacred histories. Thou art the creations of Vyāsa's brain (because of thy being identical with the Purānas and other sacred histories) both abridged and unabridged. Thou art the sum total of Jivas. Thou art the Season. Thou art the Year. Thou art the Month. Thou art the Fortnight. Thou art those sacred Days that end or conclude these periods.<sup>140</sup> Thou art the Kalās. Thou art the Kāsthās. Thou art the Lāvas. Thou art the Mātrās. Thou art Muhurta and Aha and Kshapā. Thou art the Kshanas.† Thou art the soil upon which the tree of the universe stands. Thou art the seed of all creatures (being of the form of that Unmanifest Chaitanya endued with Māyā or illusion whence all creatures spring). Thou art Mahattatwa. Thou art the sprout of Jiva, (being of the form of Consciousness which springs up after Mahattatwa).<sup>141</sup> Thou art Sat or Effect. Thou art Asat or Cause. Thou art Manifest (being seizable by the senses). Thou art Unmanifest (being unseizable by the senses). Thou art the Father. Thou art the Mother. Thou art the Grandfather. Thou art the door of Heaven (because of thy identity with Penances). Thou art the door of the generation of all creatures (because of thy identity with Desire). Thou art the door of Emancipation (because of thy identity with the absence of Desire which alone can lead to a merging into Brahma). Thou art those acts of righteousness which lead to the felicity of heaven.<sup>142</sup> Thou art Nirvāna (or that cessation of individual or separate existence which is Emancipation). Thou art the gladdener (who gives all kinds of joy to every creature). Thou art that region of Truth (to which they that are foremost in righteousness attain). Thou art superior to even that region of Truth which is attainable by the righteous). Thou art he who is the creator of both the

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\* 'Amritogovrisheçwarah' is one name.—T.

† These are names for different portions of Time.—T.

deities and the Asuras. Thou art he who is the refuge of both the deities and the Asuras.<sup>143</sup> Thou art the preceptor of both the deities and the Asuras (being as thou art of the form of both Vrihaspati and Cakra). Thou art he who is ever victorious. Thou art he who is ever worshipped by the deities and the Asuras. Thou art he who guides the deities and the Asuras even as the Mahāmātra guides the elephant. Thou art the refuge of all the deities and the Asuras.<sup>144</sup> Thou art he who is the chief of both the deities and the Asuras (being as thou art of the form of both Indra and Virochana). Thou art he who is the leader in battle of both the deities and the Asuras (being as thou art of the form of Kārtikeya and Keçi, the leaders of the celestial and the Daitya armies). Thou art he who transcends the senses and shines by himself. Thou art of the form of the celestial Rishis (like Nārada and others). Thou art the grantor of boons unto the deities and the Asuras (in the form of Brahman and Rudra).<sup>145</sup> Thou art he who rules the hearts of the deities and the Asuras. Thou art he into whom the universe enters (when it is dissolved). Thou art the refuge of even him who is the ruler of the hearts of the both the deities and the Asuras. Thou art he whose body is made up of all the deities.\* Thou art he who has no Being superior to thee of whom to think. Thou art he who is the inner soul of the deities. Thou art he who has sprung from his own self.<sup>146</sup> Thou art of the form of immobile things. Thou art he who covers the three worlds with three steps of his. Thou art possessed of great learning. Thou art stainless. Thou art he who is freed from the quality of Rujas. Thou art he who transcends destruction. Thou art he in whose honor hymns should be sung. Thou art the master of the irresistible elephant represented by Time. Thou art of the form of that lord of Tigers who is worshipped in the country of the Kālingas.† Thou art he who is called the lion among the deities (in consequence of the pre-eminence of thy prowess). Thou art he who is the foremost of

\* The Crutis declare that Fire is his head, the Sun and the Moon are his eyes, &c.—T.

† Mahādeva has an image in the country of the Kālingas that is called 'Vyaghreṣwara.'—T.

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